ARISTARCHUS:

OR A

Compendious and Rational Inſtitution

OF THE

LATIN TONGUE;

WITH A

Critical Diſſertation

ON THE

ROMAN CLASSICS,

IN A

Chronological Order.

Now reviſed a Second Time, and much improv'd,

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Non Virtute fuit clariſve potentius Armis,
Quam Linguâ, Latium. HOR.

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THE Author of this Book, in order to obtain and preſerve the Privileges granted by the Statute of the 8th of Queen *Anne*, intitled, *An Act for the Encouragement of Learning*, &c. has duly enter'd this Book in the Regiſter of Stationers-Hall, *London*.

THE

PREFACE.

I Here preſent the Reader with the Rules in Engliſh *for the Learning of* Latin, *becauſe, in every Branch of Knowledge, it is natural to paſs from what is known and clear, to what is unknown and obſcure; and becauſe, for the want of ſuch an eaſy Courſe, many have miſcarried in their firſt Years, and have ever after abhorr'd all manner of ſober Works. I have therefore endeavoured to repreſent in* Engliſh *all the Branches of the* Latin Grammar, *in an eaſy, ſhort, and natural View; conducting the Scholar, from Letters to Syllables, from Syllables to Words, and from Words*

Words to Sentences. And, that the Roman *Dialect may be no longer the ſlow and ungrateful Production of Force, Drudgery, and ſervile Puniſhments, the long-prevailing Obſcurities of former Ages are clear'd, their Defects are ſupplied, their Superfluities are retrench'd, and their Errors are rectified on reaſonable Conſiderations. So that the* Herculean *Labour of getting* Lilly's *Grammar in unintelligible* Latin, *without Book, is here ſaved, in which ſeveral Rules, and many more Exceptions, ſeem rather to be calculated for the Meridian of riper Judgments, than to the Latitude of Children's Capacities.*

ARISTAR.

ARISTARCHUS:

OR A

Compendious and Rational Inſtitution of the *Latin Tongue*, &c.

THE

INTRODUCTION.

GRAMMAR is the Art of expreſſing properly the Relations of Things by Conſtruction of Words. And from hence there naturally ariſe four Parts of Grammar, namely, *Orthography*, *Analogy*, *Syntax*, and *Orthotony*.

ORTHO-

ORTHOGRAPHY.

ORTHOGRAPHY ſpeaks to the Eyes as well as the Ears, gives conſiſtence to Sounds, and Colour to Thoughts, teaching us to expreſs or repreſent the living Speech by Characters or Letters.

CHAP. I.

Of LETTERS.

THE *Latin* Letters are thus written.

The Capital Letters.

A B C D E F G H I Jod L M N O P Q R S T U Vau X Y Z.

The ſmall Letters.

a b c d e f g h i jod l m n o p q r s t u vau x y z.

Letters are Marks denoting the various Motions of the Inſtruments of Speech in forming Sounds; and are divided into Vowels and Conſonants.

A Vowel is a Letter which makes a full and perfect Sound of itſelf, and without which there can be no Syllable. Of theſe there are five; a e i o u; whereof *i* is ſometimes ſupply'd by the *Greek y*.

Of Vowels compounded are made ſeven Diphthongs, expreſſing the Sound of two Vowels in one Breath or Syllable; as, æ œ ai au ei eu ui. *A* ſounds as *aw*, *i* as *ee*. The Ancients ſometimes confounded the *e* and the *i* in writing, and evidently did ſo in Pronunciation. From whence doubtleſs it comes to paſs, that theſe Letters are indifferently uſed in certain Caſes of the third Declenſion. Hence alſo it happens, that, as the *e* in the Diphthong *ei* was ſcarce ſounded, and the *i* only almoſt heard, this laſt Letter has remained ſingle in certain Words, as *omnis* for *omneis*, which is very frequent in *Salluſt*. As the Vowel *i* has the ſmalleſt Sound as well as Figure, ſo it is moſt fitly adapted to low Poetical Images. For this Reaſon *Virgil* has in his Æneid *olli* for *illi* near twenty Times, but never once in his Eclogues or Georgics; the frequent Uſe of the Letter *i* in the Sublime being to be avoided. The Vowel *u* was pronounced *ou*, with a peculiar Grace and Softneſs. We have ſtill ſome little Remains of it in ſuch Words as have *u* before *m* or *n*, as *dominum*, *dederunt*. *Æ* and *œ* are pronounced

pronounced as a ſtrong *e*. It is greatly to be wiſh'd that we had more Letters expreſſive of vocal Sounds; or Marks on thoſe we have, to aſcertain their Power in the ſame Syllable; for we pronounce *a* in *mālus* and *mālus*, *păter* and *māter* with the ſame Sound, which we can ſcarcely think the *Latins* did.

A Conſonant is a Letter that is to be ſounded with a Vowel, by which the Sound of the Vowels is variouſly determined.

Conſonants are divided into

Mutes,	Liquids,	and double compendiary Conſonants.
b c d f g j o d p q t v a u,	l m n r,	x z.

Mutes are Conſonants not ſounding without a Vowel. The Sound of *c* before all Vowels is never as *s*, but is invariably the ſame with the exploded *k*; ſo that *cædo*, and *ſedo*; *cæpi*, and *ſepi*; *cenſus*, and *ſenſus*; *ciſer*, and *ſiſer*; *cygni*, and *ſigni*; and innumerable Words beſides having the ſame Sound with us, introduce a ſtrange Confuſion in Words and Things, contrary to the ancient Uſage of *Greece* and *Rome*. In like manner the *Greeks* and *Romans* always, and before all Vowels, pronounced *g* as a hard Letter, ſounding

ſounding γένος and *genus*, γίγας and *gigas*, as we do *get* and *give*, and never as we do in *Generation* and *Ginger*; which irregular and uncertain pronunciation of this Letter, together with our different Sound of the Vowels, makes our *Latin*, tho' ever ſo pure, almoſt unintelligible to Foreigners.

The Name of Liquid imports that eaſy Motion whereby thoſe Letters nimbly glide away after a Mute in the ſame Syllable. *L* is ſuited to ſoft and eaſy Deſcriptions. *M* has a very thick and heavy Sound, and therefore it was formerly cut off at the End of a Word; and even when it was wrote, it was ſcarce pronounced. But this Smoothneſs and Grace in the Pronunciation we know nothing of. The Letter *r* is particularly uſed by Poets in deſcribing Motion, Noiſe, Indignation, or Violence.

Double Compendiary Conſonants comprize two Powers under one Character, *x* being an Abbreviature of *c* and *s*, or of *g* and *s*, and *z* of *d* and *s*. The *z* was pronounced by the *Latins* with great Smoothneſs, which diffuſed an agreeable Charm thro' a Diſcourſe; and it anſwered almoſt to our *s* between two Vowels; as in the Word *Muſe*.

H is not to be conſider'd as a Letter, but only as an Aſpirate, or a Note of rough Breath-

ing; and this Aſpiration the Ancients ſtrongly ſounded, eſpecially before the Vowels, which added great Force and Grace to the Pronunciation.

The Letter *s* is admitted into no Claſs in the Diſtribution of the Alphabet, and it is called hiſſing from the Sound it makes; for which Reaſon it uſed formerly to be cut off at the End of a Word. From all which Obſervations we may eaſily conclude, that the *Romans* had a thouſand Delicacies in their Delivery, which we are Strangers to.

Capitals begin Periods, proper Names, Verſes, Emphatical Words, and are Prænominal, Compendiary, and Numeral.

The Prænomen of the *Romans* was, as the Word ſignifies, the Name prefixed to that of the Family, like our Chriſtian Name; but was not impoſed 'till the aſſuming the manly Gown. Some of theſe Prænomen's were expreſſed by a ſingle Characteriſtic Capital Letter; as, A. *Aulus*, C. *Caius*, D. *Decimus*, L. *Lucius*, M. *Marcus*, N. *Numerius*, P. *Publius*, Q. *Quintus*, T. *Titus*.

Compendiary Capitals are, S. P. Q. R. *Senatus Populuſque Romanus*. P. C. *Patres Conſcripti*. S. C. *Senatuſconſultum*.

The

The Numeral Capitals are ſeven; namely, I V X L C D M. I ſignifies one, becauſe 'tis made by one Stroke of the Pen, and ſo, being the ſmalleſt Letter, is put for the ſmalleſt Number. V denotes five, becauſe the *Roman* Weight of five Ounces was of That Shape. X ſtands for ten, which is twice five, and made of two V's, one at the Top, and the other at the Bottom. C the firſt Letter of *Centum* ſignifies an hundred, which C was anciently writ Ⅽ, making the Curve angular, and half of it will be L for fifty, analogically to V five, as being half an X ten. But ſome account for the Uſe of the *Latin* Numeral L, inſtead of N the *Greek* Numeral for fifty, the moſt ancient *Greeks* uſing L for N, which we ſtill herein retain; as *Lympha* from Νύμφη. M, being the firſt Letter of *Mille*, is therefore uſed for a thouſand; which M was formerly wrote CIↃ, and ſo the half of that IↃ, or D for quicker writing being drawn cloſe together is five hundred.

If a leſs Number ſtands before a greater, the leſs muſt be ſubſtracted from the greater; as, IV, 4. IX, 9. XL, 40, *&c.*

If a leſs Number follows a greater, the leſs muſt be added to the greater; as, VI, 6. XI, 11. LX, 60. CX, 110, *&c.*

CHAP. II.

Of SYLLABLES.

A Syllable is the Sound of one Vowel or Diphthong, either with or without Conſonants, in one Breath. And it is either pure, when one Vowel is ſounded diſtinctly after another in the ſame Word; or mixt, when blended with the preceeding Conſonant.

When a Conſonant ſtands between two Vowels, let it be ſounded with the Latter.

In Words, where Conſonants are variouſly mixed, the beſt way is to divide the Syllables according to the Pauſes uſually made between them in Pronunciation, as being the moſt natural and inſtructive Method to Beginners.

CHAP. III.

Of Interpunctions, and other Marks in Writing.

INterpunctions, or Points of Diſtinction, regulate the Accent of the Voice in Reading, and are ſo abſolutely neceſſary to the better underſtanding of what we write and read, that, without a ſtrict Attention to them, all Writing

Writing would be confus'd, and liable to many Miſconſtructions. For the very ſame Words, differently pointed, will bear a very different Interpretation. And without right Pointing, it is impoſſible to read any thing, at firſt View, with proper Accent and Cadence of Voice. So that to read with Gracefulneſs, and to underſtand with Eaſe, is the Advantage of nice Pointing.

The Interpunctions, conſider'd as Intervals in Reading, are only four; namely, a Comma, Semicolon, Colon, and Period: And theſe bear a kind of Muſical Proportion of Time one to another.

A Comma (,) makes but a ſmall Diſtinction at the ſhorteſt Pauſe, while the Reader may tell one.

A Semicolon (;) makes a full Diſtinction at the Subdiviſions of a Colon, while the Reader may tell two.

A Colon (:) makes a fuller Diſtinction, dividing the whole Period, while the Reader may tell four.

A Period (.) makes the fulleſt Diſtinction, while the Reader may tell ſix; and it concludes both the Senſe and the Sentence.

There

There are two Vicarious Points, which are called Notes of Affection; namely, an Interrogation, and an Exclamation.

An Interrogation (?) aſks a Queſtion, and it requires the ſame Time as a Period. The Voice muſt be kept from falling, the Perſon who aſks the Queſtion, being ſuppos'd to be in Suſpence and Expectation of an Anſwer.

An Exclamation (!) is uſed in admiring, applauding, or bewailing; and it requires the Elevation of the Voice, and the ſame Time as a Period.

There are alſo other Accidental Marks; as a Parentheſis, an Hyphen, a Diæreſis, and an Apoſtrophe.

A Parentheſis ( ) incloſes incidental Sentences with two Semicircles, and they have ſo little Connection, that they do not break the Senſe, if omitted.

An Hyphen (-) connects the Syllables of a Word writ partly at the End of one Line, and partly, for want of Room, at the Beginning of the next; and it alſo joins two Words into one.

A Diæ-

A Diæreſis (··) is a Mark of Separation, dividing Diphthongs, and making two Syllables of that which, without the Mark, would be but one.

An Apoſtrophe (') is the Mark of ſome Letter left out for quicker Pronunciation.

ANALOGY.

ANALOGY.

ANALOGY treats of the ſeveral Diſtinctions of Words, their Definitions, Accidents, and Formations.

CHAP. I.

Of WORDS.

WORDS, as they are the Matter of Language, and the Subject of Grammar, may be moſt conveniently and properly diſtinguiſh'd into five Claſſes or Kinds, which are ſufficient to expreſs all the Ideas of Things, and the Judgments we make upon them; namely,

The *Subſtantive*,
The *Adjective*,
The *Verb*,
} Which are for the moſt part declinable, or variable into ſeveral Endings.

The *Adverb*,
The *Prepoſition*,
} Which are undeclinable, and cannot be varied.

CHAP.

CHAP. II.

Of a Subſtantive, and its Accidents.

A Subſtantive is the Name of ſome Idea in the Mind, and ſo ſubſiſts of itſelf in the Underſtanding, as that it may be the Subject of Affirmation and Diſcourſe.

Of the Numbers.

Number ſhews, whether a Word ſignifies one or more.

There are two Numbers, the Singular and the Plural. The Singular expreſſes one, the Plural expreſſes more.

Of the Caſes.

The Caſes are ſo many different States and Relations of the ſame Thing.

There are ſix Caſes in each Number; the Nominative, the Vocative, the Genitive, the Dative, the Accuſative, and the Ablative.

The Nominative Caſe is the firſt and natural State of the Subſtantive, comes before the Verb, and is the Subject of its Affirmation.

The Vocative Caſe is known by calling or

ſpeaking to, and is the only Caſe abſolute or independent, which we may make uſe of without Reſpect to any other Word.

The Genitive Caſe ſhews a Variety of Relations between Subſtantives, and is known by this Sign *Of*.

The Dative Caſe imports That Thing or Perſon To or For whom any Convenience or Inconvenience is meant, and is therefore uſually known by Theſe Signs *To* or *For*.

The Accuſative Caſe follows the Verb, and is the Object of its Action. It alſo often admits a Prepoſition before it, the Uſe of which is to circumſtantiate the Action of the Verb, as it relates to the Subſtantive.

The Ablative Caſe is always joined with a Prepoſition, either expreſſed, or underſtood.

The Nominative and Vocative Caſes are called Direct, and are generally alike in the Singular, and always in the Plural without Exception; all the other Caſes are called Oblique, as they bend to another Ending.

Of the Genders.

Gender is, in Nature, the Diſtinction of Sex; but, in Grammar, it farther ſhews what Ending

Ending or Termination of an Adjective muſt be joined to a Subſtantive, according to the Uſe of good Authors.

There are three Genders; the Maſculine, the Feminine, and the Neuter.

The Notes or Diſtinctions of theſe Genders are thus declined.

Singulariter,	*Pluraliter,*
Nom. *Hic, hæc, hoc.*	Nom. *Hi, hæ, hæc.*
Vocativo Caret.	V. Caret.
Genitivo *Hujus.*	G. *Horum, harum, horum.*
Dativo *Huic.*	D. *His.*
Acc. *Hunc, hanc, hoc.*	Ac. *Hos, has, hæc.*
Ablat. *Hoc, hâc, hoc.*	Ab. *His.*

The Maſculine Gender denotes the Male Kind, and is declined with *Hic.*

The Feminine Gender denotes the Female Kind, and is declined with *Hæc.*

The Neuter Gender is a Negation of the other two, when the Subſtantive is neither Male nor Female, and is declined with *Hoc.*

The Names of Mountains and Rivers are Maſculine, unleſs they take their Gender from their Termination.

The Names of Trees are generally Feminine.

All invariable Subſtantives are Neuter.

Of the Declenſions.

According to the various Inflexions of oblique Caſes, Subſtantives are diſtributed into five Declenſions, and each Declenſion, or different Form, is diſtinguiſhed by the Genitive Caſe Singular. Thus the Genitive of the firſt ends in *æ*, of the ſecond in *i*, of the third in *is*, of the fourth in *ûs*, and of the fifth in *eï*.

The firſt Declenſion changes its Ending thus.

Singulariter,	*Pluraliter*,
Nom. *Hæc muſa.*	Nom. *hæ muſæ.*
Voc. *ô muſa.*	Voc. *ô muſæ.*
Gen. *hujus muſæ.*	G. *harum muſarum.*
Dativo *huic muſæ.*	Dat. *his muſis.*
Ac. *hanc muſam.*	Ac. *has muſas.*
Ab. *ab hâc muſâ.*	Ab. *ab his muſis.*

Subſtantives irregular and extraordinary in this Declenſion are thus declined.

Singulariter,

Singulariter,	*Singulariter,*
N. *Hic Æneas.*	N. *Hic Anchiſes.*
V. *ô Ænea.*	V. *ô Anchiſe, vel Anchiſa.*
G. *hujus Æneæ.*	G. *hujus Anchiſæ.*
D. *huic Æneæ.*	D. *huic Anchiſæ.*
Ac. *hunc Æneam, vel Ænean.*	Ac. *hunc Anchiſen.*
Ab. *ab hoc Æneâ.*	Ab. *ab hoc Anchiſe, vel Anchiſâ.*

Singulariter,	*Singulariter,*
N. *Hic Abraham.*	N. *Hæc Epitome.*
V. *ô Abraha.*	V. *ô epitome.*
G. *hujus Abrahæ.*	G. *hujus epitomes.*
D. *huic Abrahæ.*	D. *huic epitome.*
Ac. *hunc Abraham.*	Ac. *hanc epitomen.*
Ab. *ab hoc Abrahâ.*	Ab. *ab hâc epitome.*

Particular Obſervations.

Æ Diphthong is by the Poets turn'd into *aï*, and ſometimes into *âs*.

The Genitive Plural of this Declenſion is ſometimes contracted; as, *Cælicolûm, Æneadûm, Grajugenûm*; for *Cælicolarum, Æneadarum, Grajugenarum.*

The Dative and Ablative Plural are ſometimes found in *abus.*

The

The ſecond Declenſion changes its Ending thus.

Singulariter,	*Pluraliter,*
Nom. *Hic Magiſter.*	Nom. *hi magiſtri.*
Voc. *ô magiſter.*	Voc. *ô magiſtri.*
G. *hujus magiſtri.*	G. *horum magiſtrorum.*
D. *huic magiſtro.*	D. *his magiſtris.*
Ac. *hunc magiſtrum.*	Ac. *hos magiſtros.*
Ab. *ab hoc magiſtro.*	Ab. *ab his magiſtris.*

Singulariter,	*Pluraliter,*
N. *Hoc Regnum.*	N. *hæc regna.*
V. *ô regnum.*	V. *ô regna.*
G. *hujus regni.*	G. *horum regnorum.*
D. *huic regno.*	D. *his regnis.*
Ac. *hoc regnum.*	Ac. *hæc regna.*
Ac. *ab hoc regno.*	Ab. *ab his regnis.*

Subſtantives irregular and extraordinary in this Declenſion are thus declined.

Singulariter,	*Singulariter,*
N. *Hic Orpheus.*	N. *Hæc Samos.*
V. *ô Orpheu.*	V. *ô Samo.*
G. *hujus Orphëi et Orpheos.*	G. *hujus Samo.*
D. *huic Orpheo et Orphëi.*	D. *huic Samo.*
Ac. *hunc Orpheon et Orphea.*	Ac. *hanc Samon.*
Ab. *ab hoc Orpheo.*	Ab. *ab hâc Samo.*

Singu-

Singulariter,	*Pluraliter,*
N. *Hic Deus.*	N. *hi Dii.*
V. *ô Deus.*	V. *ô Dii.*
G. *hujus Dei.*	G. *horum Deorum.*
D. *huic Deo.*	D. *his Diis.*
Ac. *hunc Deum.*	Ac. *hos Deos.*
Ab. *ab hoc Deo.*	Ab. *ab his Diis.*

Particular Obſervations.

It is here to be noted, That when the Nominative endeth in *us*, the Vocative ſhall end in *e*; as, Nominativo *hic Dominus*, Vocativo *ô Domine*: except *Deus*, that maketh *ô Deus*: and *Filius*, that maketh *ô Fili*.

When the Nominative endeth in *ius*, if it be a proper Name of a Man, the Vocative ſhall end in *i*; as, Nominativo *hic Georgius*, Vocativo *ô Georgi*, apocopated, or contracted, for Grace and Eaſe of Expreſſion, from the Termination *ie*; which was uſual with the Ancients, and was afterwards continued in Epithets: as, *Cynthie*, *Delie*.

The Genitive Plural is ſometimes contracted: as *Deûm*, *Virûm*; for *Deorum*, *Virorum*.

All Subſtantives of the Neuter Gender, of what Declenſion ſoever they be, have the Nominative

Nominative, the Vocative, and the Accuſative invariable in both Numbers; and in the Plural Number theſe Caſes end all in *a*.

The Third Declenſion changes its Ending thus.

Singulariter,	*Pluraliter,*
N. *Hic Lapis.*	N. *hi lapides.*
V. *ô lapis.*	V. *ô lapides.*
G. *hujus lapidis.*	G. *horum lapidum.*
D. *huic lapidi.*	D. *his lapidibus.*
Ac. *hunc lapidem.*	Ac. *hos lapides.*
Ab. *ab hoc lapide.*	Ab. *ab his lapidibus.*

Singulariter,	*Pluraliter,*
N. *Hic et hæc Parens.*	N. *hi et hæ parentes.*
V. *ô parens.*	V. *ô parentes.*
G. *hujus parentis.*	G. *horum et harum parentum.*
D. *huic parenti.*	D. *his parentibus.*
Ac. *hunc et hanc parentem.*	Ac. *hos et has parentes.*
Ab. *ab hoc et hâc parente.*	Ab. *ab his parentibus.*

Subſtantives irregular and extraordinary in this Declenſion are thus declined.

Singulariter,

Singulariter,	*Singulariter,*
N. *Hic Jupiter.*	N. *Hic Oedipus.*
V. *ô Jupiter.*	V. *ô Oedipu et Oedipus.*
G. *hujus Jovis.*	G. *hujus Oedipi & Oedipŏdis.*
D. *huic Jovi.*	D. *huic Oedipo et Oedipodi.*
Ac. *hunc Jovem.*	Ac. *hunc Oedipum & Oedipodem.*
Ab. *ab hoc Jove.*	Ab. *ab hoc Oedipo et Oedipode.*

Singulariter,	*Pluraliter,*
N. *Hæc Lampas.*	N. *hæ lampades.*
V. *ô lampas.*	V. *ô lampades.*
G. *hujus lampădis.*	G. *harum lampadum.*
D. *huic lampadi.*	D. *his lampadibus.*
Ac. *hanc lampadem & lampada.*	Ac. *has lampadas.*
Ab. *ab hâc lampade.*	Ab. *ab his lampadibus.*

Singulariter,	*Pluraliter,*
N. *Hæc Erinnys.*	N. *hæ Erinnyes.*
V. *ô Erinny.*	V. *ô Erinnyes.*
G. *hujus Erinnyos.*	G. *harum Erinnyum.*
D. *huic Erinnyi.*	D. *his Erinnybus.*
Ac. *hanc Erinnya & Erinnyn.*	Ac. *has Erinnyes & Erinnyas.*
Ab. *ab hâc Erinnye.*	Ab. *ab his Erinnybus.*

Singulariter,	*Pluraliter,*
N. *Hæc Vis.*	N. *hæ vires.*
V. *ô vis.*	V. *ô vires.*
G. *hujus vis.*	G. *harum virium.*
D. caret.	D. *his viribus.*
Ac. *hanc vim.*	Ac. *has vires.*
Ab. *ab hâc vi.*	Ab. *ab his viribus.*

Singulariter,	*Pluraliter,*
N. *Hoc Vas.*	N. *hæc vaſa.*
V. *ô vas.*	V. *ô vaſa.*
G. *hujus vaſis.*	G. *horum vaſorum.*
D. *huic vaſi.*	D. *his vaſis.*
Ac. *hoc vas.*	Ac. *hæc vaſa.*
Ab. *ab hoc vaſe.*	Ab. *ab his vaſis.*

Singulariter,	*Pluraliter,*
N. *hoc Poēma.*	N. *hæc poemata.*
V. *ô poema.*	V. *ô poemata.*
G. *hujus poēmătis.*	G. *horum poematum.*
D. *huic poemati.*	D. *his poematibus & poematis.*
Ac. *hoc poema.*	Ac. *hæc poemata.*
Ab. *ab hoc poemate.*	Ab. *ab his poematibus et poematis.*

Singulariter,

Singulariter,	*Pluraliter,*
N. *Hic et hæc Bos.*	N. *hi et hæ boves.*
V. *ô bos.*	V. *ô boves.*
G. *hujus bovis.*	G. *horum & harum boûm.*
D. *huic bovi.*	D. *his bobus, vel bubus.*
Ac. *hunc & hanc bovem.*	Ac. *hos & has boves.*
Ab. *ab hoc et hâc bove.*	Ab. *ab his bobus, vel bubus.*

Singulariter, Nom. *Hæc Sappho.*
V. *ô Sappho.*
G. *hujus Sapphûs, vel Sapphonis.*
D. *huic Sapphô, vel Sapphoni.*
Ac. *hanc Sapphô, vel Sapphonem.*
Ab. *ab hâc Sapphô, vel Sapphone.*

Dido is declined in like Manner.

Singulariter,	*Pluraliter,*
N. *Hic et hæc Ales.*	N. *hi et hæ alites.*
V. *ô ales.*	V. *ô alites.*
G. *hujus alitis.*	G. *horum & harum alituum.*
D. *huic aliti.*	D. *his alitibus.*
Ac. *hunc & hanc alitem.*	Ac. *hos et has alites.*
Ab. *ab hoc et hâc alite.*	Ab. *ab his alitibus.*

Particular Obſervations.

Proper Names in *is* generally make *im* or *in* in the Accuſative.

Neuter Subſtantives ending in *al*, *ar*, and *e*, and ſuch as have *im* in the Accuſative, have *i* in the Ablative. Neuters, having *i* in the Ablative, end in *ia* in the Nominative, Vocative, and Accuſative Plural.

Subſtantives making *i* in the Ablative, or *e* and *i* together; ſuch as end in two Conſonants; as alſo Monoſyllables in the Nominative Singular; with thoſe that do not increaſe in the Genitive Caſe Singular; (ſome few only excepted) make their Genitive Plural to end in *ium*; unleſs the Figure Syncope is admitted, or they be Subſtantives of a *Greek* Original.

The fourth Declenſion changes its Ending thus.

Singulariter,	*Pluraliter*,
N. *hæc Manus.*	N. *hæ manus.*
V. *ô manus.*	V. *ô manus.*
G. *hujus manûs.*	G. *harum manuum.*
D. *huic manui.*	D. *his manibus.*
Ac. *hanc manum.*	Ac. *has manus.*
Ab. *ab hâc manu.*	Ab. *ab his manibus.*

Singu-

Pluraliter,	*Singulariter,*
N. *Hic Lacus.*	N. *hi lacus.*
V. *â lacus.*	V. *ô lacus.*
G. *hujus lacûs.*	G. *horum lacuum.*
D. *huic lacui.*	D. *his lacubus.*
Ac. *hunc lacum.*	Ac. *hos lacus.*
Ab. *ab hoc lacu.*	Ab. *ab his lacubus.*

So decline in *ubus*; *arcus*, *artus*, *partus*, *portus*, *ſpecus*, *tonitrus*, *tribus*, and *veru*; but moſt others are declined in *ibus*.

Singulariter,	*Pluraliter,*
N. *Hoc Cornu,* invariabile.	N. *hæc cornua.*
	V. *ô cornua.*
	G. *horum cornuum.*
	D. *his cornibus.*
	Ac. *hæc cornua.*
	Ab. *ab his cornibus.*

Jeſus is a Subſtantive irregular and extraordinary in this Declenſion, and is thus declined.

Singulariter, N. *Hic Jeſus.*
V. *ô Jeſu.*
G. *hujus Jeſu.*
D. *huic Jeſu.*
Ac. *hunc Jeſum.*
Ab. *ab hoc Jeſu.*

Parti-

Particular Obſervations.

Not only the Ancients, but ſome alſo of the beſt Age, have uſed the Termination *üis*, in the Genitive Singular of this Declenſion; which makes it differ only by Contraction from the third. The Dative Singular and the Genitive Plural are ſometimes contracted; as, *Metû* for *metui*, and *currûm* for *curruum*.

The Fifth Declenſion changes its Ending thus.

Singulariter,	*Pluraliter*,
N. *Hæc Facies.*	N. *hæ facies.*
V. *ô facies.*	V. *ô facies.*
G. *hujus facieï.*	G. *harum facierum.*
D. *huic facieï.*	D. *his faciebus.*
Ac. *hanc faciem.*	Ac. *has facies.*
Ab. *ab hâc facie.*	Ab. *ab his faciebus.*

Particular Obſervations.

The Ancients made the Genitive ſingular of this Declenſion in *ii*, *es*, and *e*; and all Subſtantives of this Declenſion are Triptotes only in the Plural Number, or have no Caſe at all; except *res*, *facies*, *acies*, and *dies*, which are perfect in both Numbers.

Rules

Rules for the Genders.

Subſtantives of the Firſt Declenſion, ending in *a* and *e*, are generally Feminine; in *as* and *es*, are always Maſculine.

Subſtantives of the Second Declenſion, ending in *er*, *ir*, *us*, and *os*, are generally Maſculine; in *um*, and *on*, are generally Neuter.

Subſtantives of the Third Declenſion are of various Terminations and various Genders; and therefore are not ſo eaſily reducible to comprehenſive Rules.

Subſtantives of the fourth Declenſion, ending in *us*, are generally Maſculine, in *u* are Neuter.

And all Subſtantives of the Fifth Declenſion are of the Feminine Gender; except *Meridies* which is Maſculine, and *Dies* which is Maſculine or Feminine in the Singular Number, and Maſculine only in the Plural.

Heteroclites.

Heteroclites are ſuch Subſtantives as vary from the common Forms of Declenſion, by any Redundancy, or Defect. Some particular

lar Subſtantives are defective in Number, and are Singulars only; as the proper Names of Men and Women, unleſs they expreſs Likeneſs or Reſemblance, or are applied Appellatively to more than one; and there are others Subſtantives only Plural. Beſides which, there are Subſtantives that ſupply all the Caſes under one Termination, and are called Aptotes; and others have only ſome of the Caſes; as Monoptotes have but one Caſe, Diptotes have two, Triptotes have three, Tetraptotes have four, and Pentaptotes have five.

Gerunds, or Heteroclite Verbal Subſtantives in *dum* of the ſecond Declenſion, are thus declined.

Singulariter,	*Plurali* caret.
N. *Hoc Solvendum.*	
V. caret.	
G. *hujus ſolvendi.*	
D. *huic ſolvendo.*	
Ac. *hoc ſolvendum.*	
Ab. *ab hoc ſolvendo.*	

Supines, or Heteroclite Verbal Subſtantives in *um* of the Fourth Declenſion, are of all the Genders, and both Numbers, and are thus declined.

Singulariter,

Singulariter & Pluraliter,

N. *Spectatum.*
V. & G. Caret.
D. *Spectatu.*
Ac. *Spectatum.*
Ab. *Spectatu.*

Ego, tu, ſui, are irregular Subſtantives of a peculiar Declenſion, are of the ſame Gender with the Perſon which they reſpect, and are thus declined.

Singulariter,	*Pluraliter,*
N. *Ego.*	N. *nos.*
V. caret.	V. caret.
G. *mei.*	G. *noſtrûm, vel noſtri.*
D. *mihi.*	D. *nobis.*
Ac. *me.*	Ac. *nos.*
Ab. *à me.*	Ab. *à nobis.*

Singulariter,	*Pluraliter,*
N. *Tu.*	N. *vos.*
V. *ô tu.*	V. *ô vos.*
G. *tui.*	G. *veſtrûm, vel veſtri.*
D. *tibi.*	D. *vobis.*
Ac. *te.*	Ac. *vos.*
Ab. *à te.*	Ab. *à vobis.*

Singulariter & Pluraliter,

N. & V. Caret.
G. *Sui.*
D. *ſibi.*
Ac. *ſe.*
Ab. *à ſe.*

Particular Obſervations.

Ego had anciently *mis*, and *tu tis*, in the Genitive Singular, inſtead of *mei* and *tui*. *Me*, *te*, *ſe*, *nobis*, and *vobis*, are frequently compounded with *cum*; as, *mecum*, *tecum*, *ſecum*, *nobiſcum*, *vobiſcum*. *Met* is added to *ego* and *tu*; as, *egomet*, *meimet*, *mihimet*, *memet*, *noſmet*. So *ſibimet* and *ſemet*. We do not ſay *tumet* in the Nominative, but *tuimet*, *tibimet*, *temet*, *voſmet*. *Te* is added to *tu*; as, *tute*. In the Genitive Plural of theſe irregular Subſtantives, we frequently read *noſtrorum* for *noſtrûm*, when Maſculine Perſons are ſpoken of, and *noſtrarum* when Feminine; and ſo likewiſe *veſtrorum* and *veſtrarum*. *Ego*, *tu*, *ſui*, are compounded with *ipſe* in any Caſe; as, *mihiipſi*, *teipſum*, *ſuiipſius*.

CHAP.

CHAP. III.

Of an Adjective, and its Accidents.

AN Adjective is joined to a Subſtantive, to declare ſome Additional Accident, Manner, or Quality; and has the Accidents of Number, Caſe, Gender, Declenſion, and Compariſon.

Of the Declining of Adjectives.

Adjectives are of all the three Genders, either under one Termination; or under two; or under Three. An Adjective of one Termination is thus declined after the Form of the Third Declenſion of Subſtantives, and is Maſculine, Feminine, and Neuter.

Singulariter,	*Pluraliter,*
N. *Hic hæc & hoc Felix.*	N. *hi et hæ felices, & hæc felicia.*
V. *ô felix.*	V. *ô felices, et ô felicia.*
G. *hujus felicis.*	G. *horum, harum et horum felicium.*
D. *huic felici.*	D. *his felicibus.*
Ac. *hunc et hanc felicem, et hoc felix.*	Ac. *hos et has felices, et hæc felicia.*
Ab. *ab hoc, hâc et hoc felice, vel felici.*	Ab. *ab his felicibus.*

An Adjective of two Terminations is declined after the ſame Form of the Third Declenſion of Subſtantives, and is accordingly Maſculine, Feminine, and Neuter.

Singulariter,	*Pluraliter,*
N. *Hic et hæc Triſtis, et hoc triſte.*	N. *hi et hæ triſtes, & hæs triſtia.*
V. *ô triſtis, et ô triſte.*	V. *ô triſtes, et ô triſtia.*
G. *hujus triſtis.*	G. *horum, harum et horum triſtium.*
D. *huic triſti.*	D. *his triſtibus.*
Ac. *hunc & hanc triſtem, & hoc triſte.*	Ac. *hos & has triſtes, & hæc triſtia.*
Ab. *ab hoc, hâc et hoc triſti.*	Ab. *ab his triſtibus.*

Particular Obſervations.

Adjectives of two Terminations, whoſe Nominatives end in *is* or *er*, and make *e* in the Neuter, end in *i* only in the Ablative. Verbal Adjectives in *ans* or *ens* end generally in *e* in the Ablative; but other Adjectives end in the Ablative in *e* and *i*. The Genitive Plural ends in *ium*, and the Neuter of the Nominative, Vocative, and Accuſative Plural in *ia*; except in Comparatives, which require *um* and *a*.

An

An Adjective of three Terminations is thus declined, after the Form of the firſt and ſecond Declenſions of Subſtantives, and is Maſculine, Feminine, and Neuter.

Singulariter,	*Pluraliter,*
N. *Bonus, bona, bonum.*	N. & V. *boni, bonæ, bona.*
V. *bone, bona, bonum.*	
G. *boni, bonæ, boni.*	G. *bonorum, bonarum, bonorum.*
D. *bono, bonæ, bono.*	D. *bonis.*
Ac. *bonum, bonam, bonum.*	Ac. *bonos, bonas, bona.*
Ab. *bono, bonâ, bono.*	Ab. *bonis.*

Singulariter,	*Pluraliter,*
N. *et* V. *Noſter, noſtra, noſtrum.*	N. *et* V. *noſtri noſtræ, noſtra.*
G. *noſtri, noſtræ, noſtri.*	G. *noſtrorum, noſtrarum, noſtrorum.*
D. *noſtro, noſtræ, noſtro.*	D. *noſtris.*
Ac. *noſtrum, noſtram, noſtrum.*	Ac. *noſtros, noſtras, noſtra.*
Ab. *noſtro, noſtrâ, noſtro.*	Ab. *noſtris.*

Singulariter,	*Pluraliter,*
N. *Meus, mea, meum.*	N. *et* V. *mei, meæ, mea.*
V. *mi, mea, meum.*	
G. *mei, meæ, mei.*	G. *meorum, mearum,*
D. *meo, meæ, meo.*	D. *meis.* [*meorum.*
Ac. *meum, meam, meum.*	Ac. *meos, meas, mea.*
Ab. *meo, meâ, meo.*	Ab. *meis.*

Hete-

Heteroclites.

Heteroclite Adjectives are of another manner of declining, in Reſpect of Deficiency or Redundancy. *Tuus* and *Suus* are declined like *meus*, but without Vocatives. *Celer*, *compos*, *degener*, *deſes*, *dives*, *hebes*, *incolumis*, *inops*, *locuples*, *memor*, *pauper*, *perpes*, *præpes*, *puber*, *ſoſpes*, *ſuperſtes*, *teres*, *uber*, *veges*, generally want the Neuter Termination in the Nominative, Vocative, and Accuſative Plural. *Tot*, *quot*, and its Compounds, and all the Cardinal Numbers, from three to an hundred, are Aptotes; but the Compounds of *Centum* are variable in the Plural.

Alius, *alter*, *neuter*, *nullus*, *ſolus*, *totus*, *ullus*, *unus*, are redundant in the Obliques. *Alius* is alſo redundant in the Neuter of the Nominative Singular; and they moſt of them want the Vocative Caſe, as not being capable of being called upon.

Singulariter,	*Pluraliter*,
N. *Alius, alia, alium et*	N. *alii, aliæ, alia.*
V. caret. [*aliud.*	V. caret.
G. *alii, aliæ, alii, & alīus.*	G. *aliorum, aliarum, aliorum.*
D. *alio, aliæ, alio, et alii.*	D. *aliis.*
Ac. *alium, aliam, alium & aliud.*	Ac. *alios, alias, alia,*
Ab. *alio, aliâ, alio.*	Ab. *aliis.*

Ille,

Ille, *ipſe*, *iſte*, *hic*, *is*, and *qui*, are almoſt declined in the ſame manner.

Singulariter,	*Pluraliter*,
N. *Ille*, *illa*, *illud*.	N. *illi*, *illæ*, *illa*.
V. caret.	V. caret.
G. *illius*.	G. *illorum*, *illarum*, *illorum*.
D. *illi*.	D. *illis*.
Ac. *illum illam*, *illud*.	Ac. *illos*, *illas*, *illa*.
Ab. *illo*, *illa*, *illo*.	Ab. *illis*.

Iſte is declined like *ille*, and alſo *ipſe*, unleſs that the Neuter Gender in the Nominative Caſe, and in the Accuſative Caſe Singular maketh *ipſum*.

Singulariter,

N. *Hic*, *hæc*, *hoc*.
V. caret.
G. *hujus*.
D. *huic*.

As before in the Notes or Diſtinctions of Genders.

Singulariter,

Singulariter,	*Pluraliter,*
N. *Is, ea, id.*	N. *ii, eæ, ea.*
V. caret.	V. caret.
G. *ejus.*	G. *eorum, earum, eo-*
D. *eï.*	D. *iis, vel eïs.* [*rum.*
Ac. *eum, eam, id.*	Ac. *eos, eas, ea.*
Ab. *eo, eâ, eo.*	Ab. *iis, vel eïs.*

Singulariter,	*Pluraliter,*
Ac. *Eccum, eccam.*	Ac. *eccos, eccas.*

Singulariter,	*Pluraliter,*
N. *Qui, quæ, quod.*	N. *qui, quæ, quæ.*
V. caret.	V. caret.
G. *cujus.*	G. *quorum, quarum,*
D. *cui.*	*quorum.*
Ac. *quem, quam, quod.*	D. *quibus, vel queïs.*
Ab. *quo, quâ, quo, vel*	Ac. *quos, quas, quæ.*
quî, of all the Gen-	Ab. *quibus, vel queïs.*
ders.	

Singulariter,

N. *Quis, quæ, quod, vel quid.*
V. caret.
G. *cujus,* as before.

Singulariter,

Singulariter,	*Pluraliter,*
N. *Idem, eădem, idem.*	N. *iidem, eædem, eă-*
V. caret.	V. caret. [*dem.*
G. *ejuſdem.*	G. *eorundem, earun-*
D. *eïdem.*	*dem, eorundem.*
Ac. *eundem, eandem,*	D. *iiſdem, vel eïſdem.*
idem.	Ac. *eoſdem, eaſdem,*
Ab. *eodem, eâdem, eo-*	*eădem.*
dem.	Ab. *iiſdem, vel eïſdem.*

Singulariter,	*Pluraliter,*
N. *Iſtic iſtæc, iſtoc, vel*	N. *iſtæc.*
iſtuc.	Ac. *iſtæc.*
Ac. *iſtunc, iſtanc, iſtoc,*	
vel iſtuc.	
Ab. *iſtoc, iſtâc, iſtoc.*	

In like manner decline *illic.*

Singulariter,	*Pluraliter,*
N. *Hiccĭne, hæccine,*	Ac. *hæccine.*
hoccine.	
Ac. *hunccine, hanccine,*	
hoccine.	
Ab. *hoccine, hâccine,*	
hoccine.	

Singulariter,	*Pluraliter,*
N. *Quidam, quædam, quoddam, vel quiddam.*	N. *quidam, quædam, quædam.*
V. caret.	V. caret.
G. *cujuſdam.*	G. *quorundam, quarundam, quorundam.*
D. *cuidam.*	D. *quibuſdam, vel queiſdam.*
Ac. *quendam, quandam, quoddam, vel quiddam.*	Ac. *quoſdam, quaſdam, quædam.*
Ab. *quodam, quâdam, quodam.*	Ab. *quibuſdam, vel queïſdam.*

In the ſame manner decline *quivis, quilibet, quicunque, quiſnam, quiſpiam, quiſquam, quiſque,* only adding the final Particle to the ſeveral Caſes of *qui* or *quis.*

Singulariter,
N. *Quiſquis, quicquid.*
Ac. *quicquid.*
Ab. *quoquo, quâquâ, quoquo.*

Singulariter,
N. *Unuſquiſque, unaquæque, unumquodque.*
V. caret.
G. *uniuſcujuſque.*
D. *unicuique.*
Ac. *unumquemque, unamquamque, unumquodque.*
Ab. *unoquoque, unâquâque, unoquoque.*

Singu-

Singulariter,	*Pluraliter,*
N. *Ecquis, ecquæ vel ecqua, ecquod vel ecquid.*	N. *ecqui, ecquæ, ecqua.*
V. caret.	V. caret.
G. *eccujus.*	G. *ecquorum, ecquarum, ecquorum.*
D. *eccui.*	D. *ecquĭbus, vel ecquēis.*
Ac. *ecquem, ecquam, ecquod vel ecquid.*	Ac. *ecquos, ecquas, ecqua.*
Ab. *ecquo, ecquâ, ecquo.*	Ab. *ecquĭbus, vel ecquēis.*

Decline in like manner, *nequis, aliquis, nunquis, ſiquis,* making the Feminine Singular, and Neuter Plural to end in *a.*

Ambo and *duo,* make the Neuter Gender in *o,* and are declined without the Singular Number, becauſe they always ſignify more than one.

Pluraliter,

N. & V. *Ambo, ambæ, ambo.*
G. *amborum, ambarum, amborum.*
D. *ambobus, ambabus, ambobus.*
Ac. *ambos & ambo, ambas, ambo.*
Ab. *ambobus, ambabus, ambobus.*

Duo is declined in like manner.

Pluraliter,

N. *Hi et hæ Tres, et hæc tria.*
V. *ô tres, et ô tria.*
G. *horum, harum et horum trium.*
D. *his tribus.*
Ac. *hos et has tres, et hæc tria.*
Ab. *ab his tribus.*

Of the Compariſon of Adjectives.

There are two Degrees of Compariſon; namely, the Comparative, and the Superlative.

The Poſitive Adjective imports the Quality of a Thing ſimply and abſolutely without any Compariſon or Exceſs, and therefore is no Degree of Compariſon; as, *durus*, hard; *parvus*, little.

The Comparative hightens or leſſens that Quality, and admits before it in Engliſh the Particle *more*; as, *durior*, harder, or more hard; *minor*, leſs: And it is always an Adjective of two Terminations, and is declined after the Form of the Third Declenſion of Subſtantives.

The Superlative enlarges or diminiſhes the Quality, in the moſt intenſe Signification, to a very high or very low Degree, and in Engliſh

liſh admits before it the Particles *moſt* or *very*; as, *duriſſimus*, hardeſt or moſt hard; *minimus*, very little: And the Superlative Adjective is always of three Terminations, and declined after the Form of the firſt and ſecond Declenſions of Subſtantives.

Regular Compariſon, or a Type of the Regular Degrees.

Singulariter,

	Poſ.	Com.	Sup.
N. M. F. N.	*Felix*,	*felicior*, / *felicius*,	*feliciſſimus*, / *feliciſſima*, / *feliciſſimum*,
V. M. F. N.	*felix*,	*felicior*, / *felicius*,	*feliciſſime*, / *feliciſſima*, / *feliciſſimum*.
G. M. F. N.	*felicis*,	*felicioris*,	*feliciſſimi*, / *feliciſſimæ*, / *feliciſſimi*,
D. M. F. N.	*felici*,	*feliciori*,	*feliciſſimo*, / *feliciſſimæ*, / *feliciſſimo*,
Ac. M. F. N.	*felicem*,	*feliciorem*,	*feliciſſimum*, / *feliciſſimam*, / *feliciſſimum*.
Ab. M. F. N.	*felice*, *vel ci*,	*feliciore*, *vel ri*,	*feliciſſimo*, / *feliciſſimâ*, / *feliciſſimo*.

Pluraliter,

Pluraliter,

	Pos.	Com.	Sup.
N. M. & F.	*felices,*	*feliciores,*	*felicissimi, felicissimæ,*
V. N.	*felicia.*	*feliciora,*	*felicissima.*
G. M. F. N.	*felicium,*	*feliciorum,*	*felicissimorum, felicissimarum, felicissimorum.*
D. M. F. N.	*felicibus,*	*felicioribus,*	*felicissimis.*
Ac. M. F.	*felices,*	*feliciores,*	*felicissimos, felicissimas,*
N.	*felicia,*	*feliciora,*	*felicissima.*
Ab. M. F. N.	*felicibus,*	*felicioribus,*	*felicissimis.*

Singulariter,

	Pos.	Com.	Sup.
M. N. F.	*Prudens,*	*prudentior,*	*prudentissimus, prudentissima,*
N.		*prudentius,*	*prudentissimum.*

prudentis,

V.	M. F. N. *prudens,*	*prudentior,*	*prudentiſſime,* *prudentiſſima,* *prudentiſſimum.*
G.	M. F. N. *prudentis,*	*prudentioris,*	*prudentiſſimi,* *prudentiſſimæ,* *prudentiſſimi.*
D.	M. F. N. *prudenti,*	*prudentiori,*	*prudentiſſimo,* *prudentiſſimæ,* *prudentiſſimo.*
Ac.	M. *prudentem.* F. *prudentem.* N. *prudens,*	*prudentiorem.* *prudentius,*	*prudentiſſimum,* *prudentiſſimam,* *prudentiſſimum.*
Ab.	M. *prudente,* *vel ti,* F. *prudente,* *vel ti,* N. *prudente,* *vel ti,*	*prudentiore, vel ri,*	*prudentiſſimo,* *prudentiſſimâ,* *prudentiſſimo.*

Pluraliter,

	Poſ.	Com.	Sup.
N. & V.	M. F. *prudentes,*	*prudentiores,*	*prudentiſſimi,* *prudentiſſimæ,*
	N. *prudentia,*	*prudentiora,*	*prudentiſſima.*
G.	M. F. N. *prudentium.*	*prudentiorum,*	*prudentiſſimorum,* *prudentiſſimarum,* *prudentiſſimorum.*

pruden-

D. M. F. N.	*prudentibus,*	*prudentio-ribus,*	*prudentiſſi-mis.*
Ac. M.	*prudentes,*	*prudentio-res,*	*prudentiſſimos,*
Ac. F.		[*ra,*	*prudentiſſimas,*
Ac. N.	*prudentia,*	*prudentio-*	*prudentiſſima.*
Ab. M. F. N.	*prudentibus,*	*prudentio-ribus,*	*prudentiſſi-mis.*

Singulariter,

	Poſ.	Com.	Sup.
N. M.	*Dulcis,*	*dulcior,*	*dulciſſimus,*
N. F.			*dulciſſima,*
N. N.	*dulce,*	*dulcius,*	*dulciſſimum.*
V. M.	*dulcis,*	*dulcior,*	*dulciſſime,*
V. F.			*dulciſſima,*
V. N.	*dulce,*	*dulcius,*	*dulciſimum.*
G. M. F. N.	*dulcis,*	*dulcioris,*	*dulciſſimi,* *dulciſſimæ,* *dulciſſimi.*
D. M. F. N.	*dulci,*	*dulciori,*	*dulciſſimo,* *dulciſſimæ,* *dulciſſimo.*

dulcem,

M.	*dulcem,*	*dulciorem,*	*dulciſſimum,*
Ac. F.			*dulciſſimam,*
N.	*dulce,*	*dulcius,*	*dulciſſimum.*

M.			*dulciſſimo,*
Ab. F.	*dulci,*	*dulciore, vel ri,*	*dulciſſimâ,*
N.			*dulciſſimo.*

Pluraliter,

	Poſ.	Com.	Sup.
N. M.	*dulces,*	*dulciores,*	*dulciſſimi,*
& F.			*dulciſſimæ,*
V. N.	*dulcia,*	*dulciora,*	*dulciſſima.*

M.			*dulciſſimorum,*
G. F.	*dulcium,*	*dulciorum,*	*dulciſſimarum,*
N.			*dulciſſimorum.*

M.			
D. F.	*dulcibus,*	*dulcioribus,*	*dulciſſimis.*
N.			

M.	*dulces,*	*dulciores,*	*dulciſſimos,*
Ac. F.			*dulciſſimas,*
N.	*dulcia,*	*dulciora,*	*dulciſſima.*

M.			
Ab. F.	*dulcibus,*	*dulcioribus,*	*dulciſſimis.*
N.			

Singulariter,

	Pos.	Com.	Sup.
M.	*Tener,*	*tenerior,*	*tenerrimus*
N. F.	*tenera,*		*tenerrima,*
N.	*tenerum,*	*tenerius,*	*tenerrimum.*
M.	*tener,*	*tenerior,*	*tenerrime,*
V. F.	*tenera,*		*tenerrima,*
N.	*tenerum,*	*tenerius,*	*tenerrimum.*
M.	*teneri,*		*tenerrimi,*
G. F.	*teneræ,*	*tenerioris,*	*tenerrimæ,*
N.	*teneri,*		*tenerrimi.*
M.	*tenero,*		*tenerrimo,*
D. F.	*teneræ,*	*teneriori,*	*tenerrimæ,*
N.	*tenero,*		*tenerrimo.*
M.	*tenerum,*	*teneriorem,*	*tenerrimum,*
Ac. F.	*teneram,*		*tenerrimam,*
N.	*tenerum,*	*tenerius,*	*tenerrimum.*
M.	*tenero,*		*tenerrimo,*
Ab. F.	*tenerâ,*	*teneriore,*	*tenerrimâ,*
N.	*tenero,*	*vel ri,*	*tenerrimo.*

Pluraliter,

Pluraliter,

	Pos.	Com.	Sup.
N.M. & F.	*teneri,*	*teneriores,*	*tenerrimi,*
	teneræ,		*tenerrimæ,*
V. N.	*tenera,*	*teneriora,*	*tenerrima.*
M. G. F. N.	*tenerorum,* *tenerarum,* *tenerorum.*	*teneriorum,*	*tenerrimorum,* *tenerrimarum,* *tenerrimorum.*
M. D. F. N.	*teneris,*	*tenerioribus,*	*tenerrimis.*
M. Ac. F.	*teneros,*	*teneriores,*	*tenerrimos,*
	teneras,		*tenerrimas,*
N.	*tenera,*	*teneriora,*	*tenerrima.*
M. Ab. F. N.	*teneris,*	*tenerioribus,*	*tenerrimis.*

Singulariter,

	Pos.	Com.	Sup.
M. N. F.	*Doctus,*	*doctior,*	*doctissimus,*
	docta,		*doctissima,*
N.	*doctum,*	*doctius,*	*doctissimum.*

	Pos.	Com.	Sup.
M.	*docte*,	*doctior*,	*doctissime*,
V. F.	*docta*,		*doctissima*,
N.	*doctum*,	*doctius*,	*doctissimum*.
M.	*docti*,		*doctissimi*,
G. F.	*doctæ*,	*doctioris*,	*doctissimæ*,
N.	*docti*,		*doctissimi*,
M.	*docto*,		*doctissimo*,
D. F.	*doctæ*,	*doctiori*,	*doctissimæ*,
N.	*docto*,		*doctissimo*.
M.	*doctum*,	*doctiorem*,	*doctissimum*,
Ac. F.	*doctam*,		*doctissimam*,
N.	*doctum*,	*doctius*,	*doctissimum*.
M.	*docto*,		*doctissimo*,
Ab. F.	*doctâ*,	*doctiore*, *vel ri*,	*doctissimâ*,
N.	*docto*,		*doctissimo*.

Pluraliter,

	Pos.	Com.	Sup.
N.M.	*docti*,	*doctiores*,	*doctissimi*,
& F.	*doctæ*,		*doctissimæ*,
V. N.	*docta*,	*doctiora*,	*doctissima*.

doctorum,

M.	*doctorum,*	*doctiorum,*	*doctiſſimorum,*
G. F.	*doctarum,*		*doctiſſimarum,*
N.	*doctorum,*		*doctiſſimorum.*

M. D. F. N.	*doctis,*	*doctioribus,*	*dictiſſimis.*

M.	*doctos,*	*doctiores,*	*doctiſſimos,*
Ac. F.	*doctas,*		*doctiſſimas,*
N.	*docta,*	*doctiora,*	*doctiſſima.*

M. Ab. F. N.	*doctis,*	*doctioribus,*	*doctiſſimis.*

Irregular Compariſon, or a Type of the Irregular Degrees.

Poſ.	Com.	Sup.
Aſper,	*aſperior,*	*aſperrimus.*
Benevolus,	*benevolentior,*	*benevolentiſſimus.*
Bonus,	*melior,*	*optimus.*
Dives,	*ditior,*	*ditiſſimus.*
Facilis,	*facilior,*	*facillimus.*
Humilis,	*humilior,*	*humillimus.*
Magnificus,	*magnificentior,*	*magnificentiſſimus.*
Magniloquus,	*magniloquentior,*	*magniloquentiſſimus.*

Magnus,

Magnus,	*major,*	*maximus.*
Maledicus,	*maledicentior,*	*maledicentiſſimus.*
Malus,	*pejor,*	*peſſimus.*
Multus,	———	*plurimus,*
Multa,	———	*plurima,*
Multum,	*plus,*	*plurimum.*
Nequam,	*nequior,*	*nequiſſimus.*
Parvus,	*minor,*	*minimus.*
Pulcher,	*pulchrior,*	*pulcherrimus.*
Similis,	*ſimilior,*	*ſimillimus.*
Vetus,	*veterior,*	*veterrimus.*

When Adjectives end in *us* pure, that is, when a Vowel comes before *us*, they are not alter'd on account of Compariſon, but *magis* is put to make the Comparative Signification, and *admodùm*, *valdè* and *maximè* to make the Superlative; as,

Poſ.	Com.	Sup.
Aſſiduus,	*magìs aſſiduus,*	*maximè aſſiduus.*
Ingeneus,	*magìs ingeneus,*	*maximè ingeneus.*
Pius,	*magìs pius,*	*maximè pius.*

Defective Compariſon, or a Type of the Defective Degrees.

Poſ.	Com.	Sup.
Adoleſcens,	*adoleſcentior.*	———
———	*Deterior,*	*deterrimus.*

Dexter,

Dexter,	*dexterior.*	———
Fidus,	———	*fidiſſimus.*
Inclytus,	———	*inclytiſſimus.*
Invictus,	———	*invictiſſimus.*
Juvenis,	*junior.*	———
Longinquus,	*longinquior.*	———
Meritus,	———	*meritiſſimus.*
Novus,	———	*noviſſimus.*
Ocyor,	———	*ocyſſimus.*
Opīmus,	*opimior.*	———
———	*Potior,*	*potiſſimus.*
Senex,	*ſenior.*	———
Siniſter,	*ſiniſterior.*	———
Taciturnus,	*taciturnior.*	———
———	———	*Tuberoſiſſimus.* &c.

CHAP. IV.

Of a Verb, and its Accidents.

A Verb is a part of Speech, by which ſomething is applied to another, as to its Subject; and it expreſſes the Judgment we make upon perceiving the Relation that two or more Ideas bear to one another; as, *Homo eſt animal. Homo* is the Subject, *animal* is the Predicate, and the Word by which this Predicate or Attribute is affirmed of *homo*, as of its Subject, is the Verb *eſt.*

There

There are three Claſſes or Kinds of Verbs, as to their Signification; namely, Active, Paſſive, and Neuter.

A Verb Active declares the Action of its Subject or Nominative Caſe on ſomething without itſelf; as, *Doceo*, I teach.

A Verb Paſſive denotes the Effect of Action, or the Paſſion of its Subject or Nominative Caſe; as, *Doceor*, I am taught.

A Verb Neuter ſignifies an Action not Paſſing on an Object, or is a meer Negation of the Action and Paſſion of its Nominative, and is ſuch whoſe Action is terminated in itſelf; as, *Curro*, I run; or it ſignifies Exiſtence, or ſome State or Condition of Being; as, *Sum*, I am, *Sedeo*, I ſit; and it is often Engliſhed with the Signs of a Paſſive Verb.

Of Moods.

A Mood is the Manner of Predication, or of a Verb's affirming.

There are four Modal Variations of Verbs, the Indicative, the Subjunctive, the Imperative, and the Infinitive; the Optative and Potential

Potential Moods being only particular Uſes of the Subjunctive.

The Indicative Mood is either declarative, poſitively affirming ſomething done, doing, or to be done; or it is Interrogative, aſking a Queſtion.

The Subjunctive has ſomething ſuppoſed to precede it, to which it is Subſequent or Subjunctive; and by this one Modal Formation the ſeveral Moods of Poſſibility, Will and Duty are repreſented.

The Imperative ſignifies ſomething to be done at another's Command.

The Infinitive is ſo called, becauſe it is not limited by any Termination either as to Number or Perſon, and expreſſes the Signification of the Verb in General. It hath commonly the Sign *To* before it in Engliſh, and an Accuſative in Latin.

Of Tenſes.

A Tenſe expreſſes the Time of a Verb's affirming; and tho' there be in the common Notion of Time but three Diſtinctions, that is, preſent, paſt, and to come; yet in the Latin Tongue there be five Tenſes or Times;

namely, the Preſent Tenſe, the Imperfect, the Perfect, the Pluperfect and the Future.

The Preſent Tenſe ſpeaketh of the Time that now is, dividing the paſt from the future. But the Uſe of the Preſent Tenſe of the Subjunctive Mood runs naturally into the Notion of Futurity, by the Nature of Dependence, and is frequently uſed for the Imperative.

The Imperfect Tenſe denotes a Thing begun, but not finiſhed.

The Perfect Tenſe repreſents a Thing as now paſt, without conſidering it as formerly preſent; and, if it ſpeaks of Action, it alſo ſignifies That Action to have been complete and perfect.

The Pluperfect Tenſe ſpeaketh of a Time as paſt, before ſome other Time paſt; or it ſignifies a Thing not barely perfected, but perfected before ſome other. So that the Imperfect, Perfect, and Pluperfect, are but one Tenſe at ſeveral Diſtances. The Pluperfect of the Subjunctive frequently ſpeaks of a Thing conſider'd as Future, at a certain former Time.

The Future Tenſe ſpeaketh of the Time to

to come; and it ſignifies not only the mere Futurity of a Thing, but alſo makes the Verb equal to the Imperative Mood. The Future of the Subjunctive is likewiſe ſometimes uſed for the Imperative; inaſmuch as the Thing commanded muſt be always future; for a Thing paſt, can be no Subject of Command.

Of the Numbers and Perſons.

There are in the Verbs two Numbers, the Singular and the Plural; and there are three Perſons in each Number, generally expreſs'd in three different Endings. A Verb is ſaid to be of the firſt Perſon, when it is joined with the Perſon ſpeaking; as, *Amo*, I love; *amamus*, we love. A Verb is of the ſecond Perſon when it is joined to the Perſon ſpoken to; as, *Amas*, thou loveſt; *amatis*, ye love. And of this Perſon is every Vocative Caſe. A Verb is of the third Perſon, when it is joined with the Perſon or Thing ſpoken of; as, *Amat*, he loveth; *amant*, they love. And therefore all Subſtantives are of this Perſon; except *ego nos*, *tu* and *vos*.

Of the Conjugations.

A Conjugation is a Set of Terminations, by which Verbs are varied through all their Moods, Tenſes, Numbers, and Perſons; and

of theſe Conjugations there are four Sorts, diſtinguiſhed from each other by the Characteriſtic Vowel before *re* in the Infinitive Active; as will appear in the following Scheme.

The firſt Conjugation hath *a* long before *re*; as, *Amāre.*

The ſecond Conjugation hath *e* long before *re*; as, *Docēre.*

The third Conjugation hath *e* ſhort before *re*; as, *Legĕre.*

The fourth Conjugation hath *i* long before *re*; as, *Audīre.*

Verbs ending in *o*, of the four Conjugations, are declined after theſe Examples.

Amo, amas, amavi, amāre, amaviſſe. To love.

Docco, doces, docui, docēre, docuiſſe. To teach.

Lego, legis, legi, legĕre, legiſſe. To read.

Audio, audis, audivi, audīre, audiviſſe. To hear.

The principal Endings of Verbs, upon which all the reſt depend, are; the firſt Perſon Singular of the Preſent Tenſe of the Indicative Mood, which is the firſt Root; as, *Amo:*

Amo: and the firſt Perſon Singular of the Perfect Tenſe of the Indicative Mood, which is the ſecond Root; as, *Amavi.*

A Paradigm or Draught of the ſeveral Formations of Verbs in *o*, according to their reſpective Conjugations.

A particular Exemplification of the firſt Conjugation Active.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Amo*, I love, or do love; *amas*, thou loveſt, or doſt love; *amat*, he loveth, or doth love. Pluraliter, *amāmus*, we love, or do love; *amātis*, ye love, or do love; *amant*, they love, or do love.

The Imperfect Tenſe.

Singulariter, *Amābam*, I loved, or did love; *amabās*, thou lovedſt, or didſt love; *amābat*, he loved, or did love. Pluraliter, *amabāmus*, we loved, or did love; *amabātis*, ye loved, or did love; *amābant*, they loved, or did love.

The Perfect Tenſe.

Singulariter, *Amāvi*, I have loved; *amaviſti*, thou haſt loved; *amāvit*, he hath loved. Pluraliter,

Pluraliter, *amavĭmus*, we have loved; *amavĭſtis*, ye have loved; *amavērunt*, *vel amavēre*, they have loved.

The Pluperfect Tenſe.

Singulariter, *Amavĕram*, I had loved; *amavĕras*, thou hadſt loved; *amavĕrat*, he had loved. Pluraliter, *amaverāmus*, we had loved; *amaverātis*, ye had loved; *amavĕrant*, they had loved.

The Future Tenſe.

Singulariter, *Amābo*, I ſhall, or will love; *amābis*, thou ſhalt, or wilt love; *amābit*, he ſhall, or will love. Pluraliter, *amabĭmus*, we ſhall, or will love; *amabĭtis*, ye ſhall, or will love; *amābunt*, they ſhall, or will love.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Amem*, I may, or can love; *ames*, thou may'ſt, or canſt love; *amet*, he may, or can love. Pluraliter, *amēmus*, we may, or can love; *amētis*, ye may, or can love; *ament*, they may, or can love.

The Imperfect Tenſe.

Singulariter, *Amārem*, I might, or could love; *amāres*, thou mighteſt, or could'ſt love;

love; *amāret*, he might, or could love. Pluraliter *amarēmus*, we might, or could love; *amarētis*, ye might, or could love; *amārent*, they might, or could love.

The Perfect Tenſe.

Singulariter, *Amavĕrim*, I might, or could have loved; *amavĕris*, thou mighteſt, or could'ſt have loved; *amavĕrit*, he might, or could have loved. Pluraliter, *amaverĭmus*, we might, or could have loved; *amaverĭtis*, ye might, or could have loved; *amavĕrint*, they might, or could have loved.

The Pluperfect Tenſe.

Singulariter, *Amaviſſem*, I had loved; *amaviſſes*, thou hadſt loved; *amaviſſet*, he had loved. Pluraliter, *amaviſſēmus*, we had loved; *amaviſſētis*, ye had loved; *amaviſſent*, they had loved.

The Future Tenſe.

Singulariter, *Amavĕro*, I ſhall have loved; *amavĕris*, thou ſhalt have loved; *amavĕrit*, he ſhall have loved. Pluraliter, *amaverīmus*, we ſhall have loved; *amaverītis*, ye ſhall have loved; *amavĕrint*, they ſhall have loved.

The

The Imperative Mood, Future Tenſe.

Singulariter, *Ama*, *amāto*, love thou; *amāto*, let him love. Pluraliter, *amate*, *amatōte*, love ye; *amanto*, let them love.

There is only the Future Tenſe in the Imperative Mood, becauſe we can bid only for the Time to come; and there is no Firſt Perſon, becauſe none bids or commands himſelf.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Amare, to love.

The Perfect and Pluperfect Tenſe.

Amaviſſe, to have, or had loved.

A particular Exemplification of the ſecond Conjugation Active.

The Indicative Mood, Preſent Tenſe.

Singulariter *Doceo*, I teach, or do teach; *doces*, thou teacheſt, or doſt teach; *docet*, he teacheth, or doth teach. Pluraliter, *docēmus*, we teach, or do teach; *docētis*, ye teach, or do teach; *docent*, they teach, or do teach.

The

The Imperfect Tenſe.

Singulariter, *Docēbam*, I taught, or did teach; *docēbas*, thou taughteſt, or didſt teach; *docēbat*, he taught, or did teach. Pluraliter, *docebāmus*, we taught, or did teach; *docebātis*, ye taught, or did teach; *docēbant*, they taught, or did teach.

The Perfect Tenſe.

Singulariter, *Docui*, I have taught; *docuiſti*, thou haſt taught; *docuit*, he hath taught. Pluraliter, *docŭimus*, we have taught; *docuiſtis*, ye have taught; *docuērunt*, *vel docuēre*, they have taught.

The Pluperfect Tenſe.

Singulariter, *Docuĕram*, I had taught; *docuĕras*, thou hadſt taught; *docuĕrat*, he had taught. Pluraliter, *docuerāmus*, we had taught; *docuerātis*, ye had taught; *docuĕrant*, they had taught.

The Future Tenſe.

Singulariter, *Docēbo*, I ſhall or will teach; *docēbis*, thou ſhalt or wilt teach; *docēbit*, he ſhall, or will teach. Pluraliter, *docebĭmus*, we ſhall, or will teach; *docebĭtis*, ye ſhall, or will teach; *docēbunt*, they ſhall, or will teach.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Doceam*, I may, or can teach; *doceas*, thou may'ſt, or canſt teach; *doceat*, he may, or can teach. Pluraliter, *doceāmus*, we may, or can teach; *doceātis*, ye may, or can teach; *doceant*, they may, or can teach.

The Imperfect Tenſe.

Singulariter, *Docērem*, I might, or could teach; *docēres*, thou mighteſt, or could'ſt teach; *docēret*, he might, or could teach. Pluraliter, *docerēmus*, we might, or could teach; *docerētis*, ye might, or could teach; *docērent*, they might, or could teach.

The Perfect Tenſe.

Singulariter, *Docuĕrim*, I might, or could have taught; *docuĕris*, thou mighteſt, or could'ſt have taught; *docuĕrit*, he might, or could have taught. Pluraliter, *docuerĭmus*, we might, or could have taught; *docuerĭtis*, ye might, or could have taught; *docuĕrint*, they might, or could have taught.

The Pluperfect Tenſe.

Singulariter, *Docuiſſem*, I had taught; *docuiſſes*, thou hadſt taught; *docuiſſet*, he had taught. Pluraliter, *docuiſſēmus*, we had taught; *docuiſ-*

docuiſſētis, ye had taught; *docuiſſent*, they had taught.

The Future Tenſe.

Singulariter, *Docuĕro*, I ſhall have taught; *docuĕris*, thou ſhalt have taught; *docuĕrit*, he ſhall have taught. Pluraliter, *docuerīmus*, we ſhall have taught; *docuerītis*, ye ſhall have taught; *docuĕrint*, they ſhall have taught.

The Imperative Mood, Future Tenſe.

Singulariter, *Doce*, *docēto*, teach thou; *docēto*, let him teach. Pluraliter, *docēte*, *docetōte*, teach ye; *docento*, let them teach.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Docēre, to teach.

The Perfect and Pluperfect Tenſe.

Docuiſſe, to have, or had taught.

A particular Exemplification of the third Conjugation active.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Lego*, I read, or do read; *legis*, thou readeſt or doſt read; *legit*, he

readeth, or doth read. Pluraliter, *legĭmus*, we read, or do read; *legĭtis*, ye read, or do read; *legunt*, they read, or do read.

The Imperfect Tenſe.

Singulariter, *Legēbam*, I read, or did read; *legēbas*, thou readeſt, or didſt read; *legēbat*, he read, or did read. Pluraliter, *legebāmus*, we read, or did read; *legebātis*, ye read, or did read; *legēbant*, they read, or did read.

The Perfect Tenſe.

Singulariter, *Legi*, I have read; *legiſti*, thou haſt read; *legit*, he hath read. Pluraliter, *legĭmus*, we have read; *legiſtis*, ye have read; *legērunt*, *vel legēre*, they have read.

The Pluperfect Tenſe.

Singulariter, *Legĕram*, I had read; *legĕras*, thou hadſt read; *legĕrat*, he had read. Pluraliter, *legerāmus*, we had read; *legerātis*, ye had read; *legĕrant*, they had read.

The Future Tenſe.

Singulariter, *Legam*, I ſhall, or will read; *leges*, thou ſhalt, or wilt read; *leget*, he ſhall, or will read. Pluraliter, *legēmus*, we ſhall, or will read; *legētis*, ye ſhall, or will read; *legent*, they ſhall, or will read.

The

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Legam*, I may, or can read; *legas*, thou may'ſt, or canſt read; *legat*, he may, or can read. Pluraliter, *legāmus*, we may, or can read; *legātis*, ye may, or can read; *legant*, they may, or can read.

The Imperfect Tenſe.

Singulariter, *Legĕrem*, I might, or could read; *legĕres*, thou mighteſt, or could'ſt read; *legĕret*, he might, or could read. Pluraliter, *legerēmus*, we might, or could read; *legerētis*, ye might, or could read; *legĕrent*, they might, or could read.

The Perfect Tenſe.

Singulariter, *Legĕrim*, I might, or could have read; *legĕris*, thou mighteſt, or could'ſt have read; *legĕrit*, he might, or could have read. Pluraliter, *legerĭmus*, we might, or could have read; *legerĭtis*, ye might, or could have read; *legĕrint*, they might, or could have read.

The Pluperfect Tenſe.

Singulariter, *Legiſſem*, I had read; *legiſſes*, thou had'ſt read; *legiſſet*, he had read. Pluraliter,

Pluraliter, *legiſſēmus*, we had read; *legiſſētis*, ye had read; *legiſſent*, they had read.

The Future Tenſe.

Singulariter, *Legĕro*, I ſhall have read; *legĕris*, thou ſhalt have read; *legĕrit*, he ſhall have read. Pluraliter, *legerīmus*, we ſhall have read; *legerītis*, ye ſhall have read; *legerint*, they ſhall have read.

The Imperative Mood, Future Tenſe.

Singulariter, *Lege*, *legĭto*, read thou; *legĭto*, let him read. Pluraliter, *legĭte*, *legitōte*, read ye; *legunto*, let them read.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Legĕre, to read.

The Perfect and Pluperfect Tenſe.

Legiſſe, to have, or had read.

A particular Exemplification of the fourth Conjugation Active.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Audio*, I hear, or do hear; *audis*,

audis, thou heareſt, or doſt hear; *audit*, he heareth, or doth hear. Pluraliter, *Audīmus*, we hear, or do hear; *audītis*, ye hear, or do hear; *audiunt*, they hear, or do hear.

The Imperfect Tenſe.

Singulariter, *Audiēbam*, I heard, or did hear; *audiēbas*, thou heardeſt, or didſt hear; *audiēbat*, he heard, or did hear. Pluraliter, *audiebāmus*, we heard, or did hear; *audiebātis*, ye heard, or did hear; *audiēbant*, they heard, or did hear.

The Perfect Tenſe.

Singulariter, *Audīvi*, I have heard; *audiviſti*, thou haſt heard; *audīvit*, he hath heard. Pluraliter, *audivĭmus*, we have heard; *audiviſtis*, ye have heard; *audivērunt*, *vel audivēre*, they have heard.

The Pluperfect Tenſe.

Singulariter, *Audivĕram*, I had heard; *audivĕras*, thou hadſt heard; *audivĕrat*, he had heard. Pluraliter, *audiverāmus*, we had heard; *audiverātis*, ye had heard; *audivĕrant*, they had heard.

The

The Future Tenſe.

Singulariter, *Audiam*, I ſhall, or will hear; *audies*, thou ſhalt, or wilt hear; *audiet*, he ſhall, or will hear. Pluraliter, *audiēmus*, we ſhall, or will hear; *andiētis*, ye ſhall, or will hear; *audient*, they ſhall, or will hear.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Audiam*, I may, or can hear; *audias*, thou may'ſt, or canſt hear; *audiat*, he may, or can hear. Pluraliter, *audiāmus*, we may, or can hear; *audiātis*, ye may, or can hear; *audiant*, they may, or can hear.

The Imperfect Tenſe.

Singulariter, *Audīrem*, I might, or could hear; *audīres*, thou mighteſt, or could'ſt hear; *audīret*, he might, or could hear. Pluraliter, *audirēmus*, we might, or could hear; *audirētis*, ye might, or could hear; *audīrent*, they might, or could heer.

The Perfect Tenſe.

Singulariter, *Audivĕrim*, I might, or could have heard; *audivĕris*, thou mighteſt, or could'ſt have heard; *audivĕrit*, he might, or

or could have heard. Pluraliter, *audiverĭmus*, we might, or could have heard; *audiverĭtis*, ye might, or could have heard; *audivĕrint*, they might, or could have heard.

The Pluperfect Tenſe.

Singulariter, *Audiviſſem*, I had heard; *audiviſſes*, thou hadſt heard; *audiviſſet*, he had heard. Pluraliter, *audiviſſēmus*, we had heard; *audiviſſētis*, ye had heard; *audiviſſent*, they had heard.

The Future Tenſe.

Singulariter, *Audivĕro*, I ſhall have heard; *audivĕris*, thou ſhalt have heard; *audivĕrit*, he ſhall have heard. Pluraliter, *audiverīmus*, we ſhall have heard; *audiverītis*, ye ſhall have heard; *audivĕrint*, they ſhall have heard.

The Imperative Mood, Future Tenſe.

Singulariter, *Audi*, *audīto*, hear thou; *audīto*, let him hear. Pluraliter, *audīte*, *auditōte*, hear ye; *audiunto*, let them hear.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Audīre, to hear.

The Perfect and Pluperfect Tenſe.

Audiviſſe, to have, or had heard.

Syncope often cuts out *v*, *ve*, or *vi*, in the Perfect Tenſe.

Verbs Neuters in *o*, differ not from Actives in their Latin Formation; and they form no Paſſive Voice, except that they are uſed ſometimes in the third Perſon Singular; as *vivitur*, that is to ſay, *ab hominibus*, Men live.

For the ſupplying of many Tenſes which are wanting in Verbs in *or*, the Auxiliary Verb *Sum* is to be declined and form'd in the following Manner.

Sum, es, fui, eſſe, fuiſſe. To be.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Sum*, I am; *es*, thou art; *eſt*, he is. Pluraliter, *ſumus*, we are; *eſtis*, ye are; *ſunt*, they are.

The Imperfect Tenſe.

Singulariter, *Eram*, I was; *eras*, thou waſt; *erat*, he was. Pluraliter, *erāmus*, we were; *erātis*, ye were; *erant*, they were.

The

The Perfect Tenſe.

Singulariter, *Fui*, I have been; *fuiſti*, thou haſt been; *fuit*, he hath been. Pluraliter, *fŭimus*, we have been; *fuiſtis*, ye have been; *fuērunt*, *vel fuēre*, they have been.

The Pluperfect Tenſe.

Singulariter, *Fuĕram*, I had been; *fuĕras*, thou hadſt been; *fuĕrat*, he had been. Pluraliter, *fuerāmus*, we had been; *fuerātis*, ye had been; *fuĕrant*, they had been.

The Future Tenſe.

Singulariter, *Ero*, I ſhall, or will be; *eris*, thou ſhalt, or wilt be; *erit*, he ſhall, or will be. Pluraliter, *erĭmus*, we ſhall, or will be; *erĭtis*, ye ſhall, or will be; *erunt*, they ſhall, or will be.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Sim*, I may, or can be; *ſis*, thou may'ſt, or canſt be; *ſit*, he may, or can be. Pluraliter, *ſimus*, we may, or can be; *ſitis*, ye may, or can be; *ſint*, they may, or can be.

The Imperfect Tenſe.

Singulariter, *Eſſem*, I might, or could be; *eſſes*, thou mighteſt, or couldſt be; *eſſet*, he might, or could be. Pluraliter, *eſſēmus*, we might, or could be; *eſſētis*, ye might, or could be; *eſſent*, they might, or could be.

The Perfect Tenſe.

Singulariter, *Fuĕrim*, I might, or could have been; *fuĕris*, thou mighteſt, or could'ſt have been; *fuĕrit*, he might, or could have been. Pluraliter, *fuĕrĭmus*, we might, or could have been; *fuerĭtis*, ye might, or could have been; *fuĕrint*, they might, or could have been.

The Pluperfect Tenſe.

Singulariter, *Fuiſſem*, I had been; *fuiſſes*, thou hadſt been; *fuiſſet*, he had been. Pluraliter, *fuiſſēmus*, we had been; *fuiſſētis*, ye had been; *fuiſſent*, they had been.

The Future Tenſe.

Singulariter, *Fuĕro*, I ſhall have been; *fuĕris*, thou ſhalt have been; *fuĕrit*, he ſhall have been. Pluraliter, *fuerīmus*, we ſhall have

have been; *fuerītis*, ye ſhall have been; *fuĕrint*, they ſhall have been.

The Imperative Mood, Future Tenſe.

Singulariter, *Eſto*, be thou; *eſto*, let him be. Pluraliter, *eſte*, *eſtōte*, be ye; *ſuntō*, let them be.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Eſſe, to be.

The Perfect and Pluperfect Tenſe.

Fuiſſe, to have, or had been.

Verbs ending in *or*, of the four Conjugations, are declined after theſe Examples.

Amor, amāris, vel amāre, amatus ſum, vel fui, amāri. To be loved.

Doceor, docēris, vel docēre, doctus ſum, vel fui, docēri. To be taught.

Legor, legĕris, vel legĕre, lectus ſum, vel fui, legi. To be read.

Audior, audīris, vel audīre, audītus ſum, vel fui, audīri. To be heard.

Thus

Thus of Actives in *re* are made Paſſives in *i*; the firſt Conjugation Paſſive being form'd from the Active, by changing *āre* into *āri*; the ſecond by changing *ēre* into *ēri*; the third by changing *ĕre* into *i*; and the fourth by changing *īre* into *īri*.

The Verb Paſſive, as alſo the Verb Active in *or*, has only three Tenſes in the Indicative Mood; namely, the Preſent Tenſe, the Imperfect, and the Future. The Perfect and the Pluperfect Tenſes are form'd by the Help of the Verbal Adjective, and the Auxiliary Verb *Sum*. The Subjunctive Mood has only the Preſent and Imperfect Tenſes of its own, the Perfect and Pluperfect being ſupplied as in the Indicative; as alſo the Future, as following the Nature of the Perfect Tenſe, which it includes in its Signification. But this Circumlocution has no Place in thoſe Verbs which want their Verbal Adjective.

A Paradigm or Draught of the ſeveral Formations of Verbs in *or*, according to their reſpective Conjugations.

A particular Exemplification of the firſt Conjugation Paſſive.

The

The Indicative Mood, Preſent Tenſe.

Singulariter, *Amor*, I am loved; *amāris, vel amāre*, thou art loved; *amātur*, he is loved. Pluraliter, *amāmur*, we are loved; *amamĭni*, ye are loved; *amantur*, they are loved.

The Imperfect Tenſe.

Singulariter, *Amābar*, I was loved; *amabāris, vel amabāre*, thou was loved; *amabātur*, he was loved. Pluraliter, *amabāmur*, we were loved; *amabamĭni*, ye were loved; *amabantur*, they were loved.

The Perfect Tenſe.

Singulariter, *Amātus ſum, vel fui*, I have been loved; *amātus es, vel fuiſti*, thou haſt been loved; *amātus eſt, vel fuit*, he hath been loved. Pluraliter, *amāti ſumus, vel fuimus*, we have been loved; *amāti eſtis, vel fuiſtis*, ye have been loved; *amāti ſunt, fuērunt, vel fuēre*, they have been loved.

The Pluperfect Tenſe.

Singulariter, *Amātus eram, vel fuĕram*, I had been loved; *amātus eras, vel fuĕras*, thou haſt been loved; *amātus erat, vel fuĕrat*, he

he had been loved. Pluraliter, *amāti erāmus, vel fuerāmus*, we had been loved; *amāti erātis, vel fuerātis*, ye had been loved; *amāti erant, vel fuĕrant*, they had been loved.

The Future Tenſe.

Sigulariter, *Amābor*, I ſhall, or will be loved; *amabĕris, vel amabĕre*, thou ſhalt, or wilt be loved; *amabĭtur*, he ſhall, or will be loved. Pluraliter, *amabĭmur*, we ſhall, or will be loved; *amabimĭni*, ye ſhall, or will be loved; *amabuntur*, they ſhall, or will be loved.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Amer*, I may, or can be loved; *amēris, vel amēre*, thou may'ſt, or canſt be loved; *amētur*, he may, or can be loved. Pluraliter, *amēmur*, we may, or can be loved; *amemĭni*, ye may, or can be loved; *amentur*, they may, or can be loved.

The Imperfect Tenſe.

Singulariter, *Amārer*, I might, or could be loved; *amarēris, vel amarēre*, thou mighteſt, or could'ſt be loved; *amarētur*, he might, or could be loved. Pluraliter, *amarēmur*, we might, or could be loved; *amaremĭni*,

remĭni, ye might, or could be loved; *amarentur*, they might, or could be loved.

The Perfect Tenſe.

Singulariter, *Amātus ſim, vel fuĕrim*, I might, or could have been loved; *amātus ſis, vel fuĕris*, thou mighteſt, or could'ſt have been loved; *amātus ſit, vel fuĕrit*, he might, or could have been loved. Pluraliter, *amati ſimus, vel fuerĭmus*, we might, or could have been loved; *amāti ſitis, vel fuerĭtis*, ye might, or could have been loved; *amāti ſint, vel fuĕrint*, they might, or could have been loved.

The Pluperfect Tenſe.

Singulariter, *Amātus eſſem, vel fuiſſem*, I had been loved; *amātus eſſes, vel fuiſſes*, thou hadſt been loved; *amātus eſſet, vel fuiſſet*, he had been loved. Pluraliter, *amāti eſſēmus, vel fuiſſēmus*, we had been loved; *amati eſſētis, vel fuiſſētis*, ye had been loved; *amati eſſent, vel fuiſſent*, they had been loved.

The Future Tenſe.

Singulariter, *Amātus ero, vel fuĕro*, I ſhall have been loved; *amātus eris, vel fuĕris*, thou ſhalt have been loved; *amātus erit, vel fuĕrit*, he ſhall have been loved. Pluraliter,

amāti erĭmus, vel fuerīmus, we ſhall have been loved; *amāti erĭtis, vel fuerītis*, ye ſhall have been loved; *amātis erunt, vel fuĕrint*, they ſhall have been loved.

The Imperative Mood, Future Tenſe.

Singulariter, *Amāre, amātor*, be thou loved; *amātor*, let him be loved. Pluraliter, *amamĭni, amamĭnor*, be ye loved; *amantor*, let them be loved.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Amāri, to be loved.

A particular Exemplification of the ſecond Conjugation Paſſive.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Doceor*, I am taught; *docēris, vel docēre*, thou art taught; *docētur*, he is taught. Pluraliter, *docēmur*, we are taught; *docemĭni*, ye are taught; *docentur*, they are taught.

The Imperfect Tenſe.

Singulariter, *Docēbar*, I was taught; *docebāris, vel docebāre*, thou waſt taught; *docebātur*,

cebātur, he was taught. Pluraliter, *docebāmur*, we were taught; *docebamĭni*, ye were taught; *docebantur*, they were taught.

The Perfect Tenſe.

Singulariter, *Doctus ſum, vel fui*, I have been taught; *doctus es, vel fuiſti*, thou haſt been taught; *doctus eſt, vel fuit*, he hath been taught. Pluraliter, *docti ſumus, vel fuĭmus*, we have been taught; *docti eſtis, vel fuiſtis*, ye have been taught; *docti ſunt, fuērunt, vel fuēre*, they have been taught.

The Pluperfect Tenſe.

Singulariter, *Doctus eram, vel fuĕram*, I had been taught; *doctus eras, vel fuĕras*, thou hadſt been taught; *doctus erat, vel fuĕrat*, he had been taught. Pluraliter, *docti erāmus, vel fuerāmus*, we had been taught; *docti erātis, vel fuerātis*, ye had been taught; *docti erant, vel fuĕrant*, they had been taught.

The Future Tenſe.

Singulariter, *Docēbor*, I ſhall, or will be taught; *docebĕris, vel docebĕre*, thou ſhalt, or wilt be taught; *docebĭtur*, he ſhall, or will be taught. Pluraliter, *docebĭmur*, we ſhall, or will be taught; *docebimĭni*, ye ſhall, or

will be taught; *docebuntur*, they ſhall, or will be taught.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Docear*, I may, or can be taught; *doceāris*, *vel doceāre*, thou may'ſt, or canſt be taught; *doceātur*, he may, or can be taught. Pluraliter, *doceāmur*, we may, or can be taught; *doceamĭni*, ye may, or can be taught; *doceantur*, they may, or can be taught.

The Imperfect Tenſe.

Singulariter, *Docērer*, I might, or could be taught; *docerēris*, *vel docerēre*, thou mighteſt, or could'ſt be taught; *docerētur*, he might, or could be taught. Pluraliter, *docerēmur*, we might, or could be taught; *doceremĭni*, ye might, or could be taught; *docerentur*, they might, or could be taught.

The Perfect Tenſe.

Singulariter, *Doctus ſim*, *vel fuĕrim*, I might, or could have been taught; *doctus ſis*, *vel fuĕris*, thou mighteſt, or could'ſt have been taught; *doctus ſit*, *vel fuĕrit*, he might, or could have been taught. Pluraliter, *docti ſimus*, *vel fuerĭmus*, we might, or could have been taught; *docti ſitis*, *vel fuerĭtis*,

fuerĭtis, ye might, or could have been taught; *doctĭ ſint*, *vel fuĕrint*, they might, or could have been taught.

The Pluperfect Tenſe.

Singulariter, *Doctus eſſem*, *vel fuiſſem*, I had been taught; *doctus eſſes*, *vel fuiſſes*, thou hadſt been taught; *doctus eſſet*, *vel fuiſſet*, he had been taught. Pluraliter, *doctĭ eſſēmus*, *vel fuiſſēmus*, we had been taught; *docti eſſētis*, *vel fuiſſētis*, ye had been taught; *doctĭ eſſent*, *vel fuiſſent*, they had been taught.

The Future Tenſe.

Singulariter, *Doctus ero*, *vel fuĕro*, I ſhall have been taught; *doctus eris*, *vel fuĕris*, thou ſhalt have been taught; *doctus erit*, *vel fuĕrit*, he ſhall have been taught. Pluraliter, *docti erĭmus*, *vel fuerīmus*, we ſhall have been taught; *docti eritis*, *vel fuerītis*, ye ſhall have been taught; *docti erunt*, *vel fuĕrint*, they ſhall have been taught.

The Imperative Mood, Future Tenſe.

Singulariter, *Docēre*, *docētor*, be thou taught; *docētor*, let him be taught. Pluraliter, *docemĭni*, *docemĭnor*, be ye taught; *docentor*, let them be taught.

The

The Infinitive Mood, Preſent and Imperfect Tenſe.

Docēri, to be taught.

A particular Exemplification of the third Conjugation Paſſive.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Legor*, I am read; *legĕris, vel legĕre*, thou art read; *legĭtur*, he is read. Pluraliter, *legĭmur*, we are read; *legimĭni*, ye are read; *leguntur*, they are read.

The Imperfect Tenſe.

Singulariter, *Legēbar*, I was read; *legebāris, vel legebāre*, thou waſt read; *legebātur*, he was read. Pluraliter, *legebāmur*, we were read; *legebamĭni*, ye were read; *legebantur*, they were read.

The Perfect Tenſe.

Singulariter, *Lectus ſum, vel fui*, I have been read; *lectus es, vel fuiſti*, thou haſt been read; *lectus eſt, vel fuit*, he hath been read. Pluraliter, *lecti ſumus, vel fŭimus*, we have been read; *lecti eſtis, vel fuiſtis*, ye have

have been read; *lecti ſunt, fuērunt, vel fuēre*, they have been read.

The Pluperfect Tenſe.

Singulariter, *Lectus eram, vel fŭeram*, I had been read; *lectus eras, vel fŭeras*, thou hadſt been read; *lectus erat, vel fŭerat*, he had been read. Pluraliter, *lecti erāmus, vel fuerāmus*, we had been read; *lecti erātis, vel fuerātis*, ye had been read; *lecti erant, vel fŭerant*, they had been read.

The Future Tenſe.

Singulariter, *Legar*, I ſhall, or will be read; *legēris, vel legēre*, thou ſhalt, or wilt be read; *legētur*, he ſhall, or will be read. Pluraliter, *legēmur*, we ſhall, or will be read; *legemĭni*, ye ſhall or will be read; *legentur*, they ſhall, or will be read.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Legar*, I may, or can be read; *legāris, vel legāre* thou may'ſt, or canſt be read; *legātur*, he may, or can be read. Pluraliter, *legāmur*, we may, or can be read; *legamĭni*, ye may, or can be read; *legantur*, they may, or can be read.

The

The Imperfect Tenſe.

Singulariter, *Legĕrer*, I might, or could be read; *legerēris, vel legerēre*, thou mighteſt, or could'ſt be read; *legerētur*, he might, or could be read. Pluraliter, *legerēmur*, we might, or could be read; *legeremĭni*, ye might, or could be read; *legerentur*, they might, or could be read.

The Perfect Tenſe.

Sigulariter, *Lectus ſim, vel fuĕrim*, I might, or could have been read; *lectus ſis, vel fuĕris*, thou mighteſt, or could'ſt have been read; *lectus ſit, vel fuĕrit*, he might, or could have been read. Pluraliter, *lecti ſimus, vel fuerĭmus*, we might, or could have been read; *lecti ſitis, vel fuerĭtis*, ye might, or could have been read; *lecti ſint, vel fuĕrint*, they might, or could have been read.

The Pluperfect Tenſe.

Singulariter, *Lectus eſſem, vel fuiſſem*, I had been read; *lectus eſſes, vel fuiſſes*, thou hadſt been read; *lectus eſſet, vel fuiſſet*, he had been read. Pluraliter, *lecti eſſēmus, vel fuiſſēmus*, we had been read; *lecti eſſētis, vel fuiſſētis*, ye had been read; *lecti eſſent, vel fuiſſent*, they had been read.

The

The Future Tenſe.

Singulariter, *Lectus ero, vel fuĕro*, I ſhall have been read; *lectus eris, vel fuĕris*, thou ſhalt have been read; *lectus erit, vel fuĕrit*, he ſhall have been read. Pluraliter, *lecti erĭmus, vel fuerīmus*, we ſhall have been read; *lecti erĭtis, vel fuerītis*, ye ſhall have been read; *lecti erunt, vel fuĕrint*, they ſhall have been read.

The Imperative Mood, Future Tenſe.

Singulariter, *Legĕre, legĭtor*, be thou read; *legĭtor*, let him be read. Pluraliter, *legimĭni, legimĭnor*, be ye read; *leguntor*, let them be read.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Legi, to be read.

A particular Exemplification of the fourth Conjugation Paſſive.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Audior*, I am heard; *audīris, vel audīre*, thou art heard; *audītur*, he is heard. Pluraliter, *audīmur*, we are heard; *audimĭni*, ye are heard; *audiuntur*, they are heard.

The Imperfect Tense.

Singulariter, *Audiēbar*, I was heard; *audiebāris, vel audiebāre*, thou wast heard; *audiebātur*, he was heard. Pluraliter, *audiebāmur*, we were heard; *audiebamĭni*, ye were heard; *audiebantur*, they were heard.

The Perfect Tense.

Singulariter, *Audītus sum, vel fui*, I have been heard; *audītus es, vel fuisti*, thou hast been heard; *audītus est, vel fuit*, he hath been heard. Pluraliter, *audīti sumus, vel fŭimus*, we have been heard; *audīti estis, vel fuistis*, ye have been heard; *audīti sunt, fuērunt, vel fuēre*, they have been heard.

The Pluperfect Tense.

Singulariter, *Audītus eram, vel fŭeram*, I had been heard; *audītus eras, vel fŭeras*, thou hadst been heard; *audītus erat, vel fŭerat*, he had been heard. Pluraliter, *audīti erāmus, vel fuerāmus*, we had been heard; *audīti erātis vel fuerātis*, ye had been heard; *audīti erant, vel fŭerant*, they had been heard.

The Future Tenſe.

Singulariter, *Audiar*, I ſhall, or will be heard; *audieris, vel audiēre*, thou ſhalt, or wilt be heard; *audietur*, he ſhall, or will be heard. Pluraliter, *audiēmur*, we ſhall, or will be heard; *audiēmini*, ye ſhall, or will be heard; *audientur*, they ſhall, or will be heard.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Audiar*, I may, or can be heard; *audiāris, vel audiāre*, thou may'ſt, or canſt be heard; *audiātur*, he may, or can be heard. Pluraliter, *audiāmur*, we may, or can be heard; *audiamini*, ye may, or can be heard; *audiantur*, they may, or can be heard.

The Imperfect Tenſe.

Singulariter, *Audīrer*, I might, or could be heard; *audirēris, vel audirēre*, thou mighteſt, or couldſt be heard; *audirētur*, he might, or could be heard. Pluraliter, *audirēmur*, we might, or could be heard; *audiremini*, ye might, or could be heard; *audirentur*, they might, or could be heard.

The Perfect Tenſe.

Singulariter, *Audītus ſim, vel fuĕrim,* I might, or could have been heard, *audītus ſis, vel fuĕris,* thou mighteſt, or could'ſt have been heard; *audītus ſit, vel fuĕrit,* he might, or could have been heard. Pluraliter, *audīti ſimus, vel fuerĭmus,* we might, or could have been heard; *audīti ſitis, vel fuerĭtis,* ye might, or could have been heard; *audīti ſint, vel fuĕrint,* they might, or could have been heard.

The Pluperfect Tenſe.

Singulariter, *Audītus eſſem, vel fuiſſem,* I had been heard; *audītus eſſes, vel fuiſſes,* thou hadſt been heard; *audītus eſſet, vel fuiſſet,* he had been heard. Pluraliter, *audīti eſsēmus, vel fuiſsēmus,* we had been heard; *audīti eſsētis, vel fuiſsētis,* ye had been heard; *audīti eſſent, vel fuiſſent,* they had been heard.

The Future Tenſe.

Singulariter, *Audītus ero, vel fuĕro,* I ſhall have been heard; *audītus eris, vel fuĕris,* thou ſhalt have been heard; *audītus erit, vel fuĕrit,* he ſhall have been heard. Pluraliter, *audīti erĭmus, vel fuerīmus,* we ſhall have been

been heard; *audīti erĭtis, vel fuerītis*, ye ſhall have been heard; *audīti erunt, vel fuĕrint*, they ſhall have been heard.

The Imperative Mood, Future Tenſe.

Singulariter, *Audīre, audītor*, be thou heard; *audītor*, let him be heard. Pluraliter, *audimĭni, audimĭnor*, be ye heard; *audiuntor*, let them be heard.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Audīri, to be heard.

Verbs Actives ending in *or*, differ not from Paſſives in their Latin Formation, excepting only that their Signification in Engliſh is generally the ſame, as is given in the Formation of Verbs Actives in *o*.

Of Anomalies, or Irregular Verbs.

Anomalies, or Irregular Verbs are ſuch, as cannot eaſily be reduced and accommodated to Rules. There are commonly reckon'd nine Verbs of this Sort; namely, *Sum, eo, queo, volo, nolo, malo, edo, fero*, and *fio*, with their reſpective Compounds; all which are declined, and formed in the following manner.

Poſſum,

Poſſum, potes, potui, poſſe, potuiſſe. To be able.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Poſſum*, I am able; *potes*, thou art able; *poteſt*, he is able. Pluraliter, *poſſumus*, we are able; *poteſtis*, ye are able; *poſſunt*, they are able.

The Imperfect Tenſe.

Singulariter, *Potĕram*, I was able; *potĕras*, thou waſt able; *potĕrat*, he was able. Pluraliter, *poterāmus*, we were able; *poterātis*, ye were able; *potĕrant*, they were able.

The Perfect Tenſe.

Singulariter, *Potui*, I have been able; *potuiſti*, thou haſt been able; *potuit*, he hath been able. Pluraliter, *potuĭmus*, we have been able; *potuiſtis*, ye have been able; *potuērunt*, *vel potuēre*, they have been able.

The Pluperfect Tenſe.

Singulariter, *Potuĕram*, I had been able; *potuĕras*, thou hadſt been able; *potuĕrat*, he had been able. Pluraliter, *potuerāmus*, we had

had been able; *potuerātis*, ye had been able; *potuĕrant*, they had been able.

The Future Tenſe.

Singulariter, *Potĕro*, I ſhall, or will be able; *potĕris*, thou ſhalt, or wilt be able; *potĕrit*, he ſhall, or will be able. Pluraliter, *poterĭmus*, we ſhall, or will be able; *poteritis*, ye ſhall, or will be able; *potĕrunt*, they ſhall, or will be able.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Poſſim*, I may, or can be able; *poſſis*, thou may'ſt, or canſt be able; *poſſit*, he may, or can be able. Pluraliter, *poſsīmus*, we may, or can be able; *poſsitis*, ye may, or can be able; *poſſint*, they may, or can be able.

The Imperfect Tenſe.

Singulariter, *Poſſem*, I might, or could be able; *poſſes*, thou mighteſt, or could'ſt be able; *poſſet*, he might, or could be able. Pluraliter, *poſsēmus*, we might, or could be able; *poſsētis*, ye might, or could be able; *poſſent*, they might, or could be able.

The

The Perfect Tenſe.

Singulariter, *Potuĕrim*, I might, or could have been able; *potuĕris*, thou mighteſt, or could'ſt have been able; *potuĕrit*, he might, or could have been able. Pluraliter, *potuerĭmus*, we might, or could have been able; *potuerĭtis*, ye might, or could have been able; *potuĕrint*, they might, or could have been able.

The Pluperfect Tenſe.

Singulariter, *Potuiſſem*, I had been able; *potuiſſes*, thou hadſt been able; *potuiſſet*, he had been able. Pluraliter, *potuiſsēmus*, we had been able; *potuiſsētis*, ye had been able; *potuiſſent*, they had been able.

The Future Tenſe.

Singulariter, *Potuĕro*, I ſhall have been able; *potuĕris*, thou ſhalt have been able; *potuĕrit*, he ſhall have been able. Pluraliter, *potuerīmus*, we ſhall have been able; *potuerītis*, ye ſhall have been able; *potuĕrint*, they ſhall have been able.

The Imperative Mood is wanting.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Poſſe, to be able.

The

The Perfect and Pluperfect Tense.

Potuisse, to have, or had been able.

Prosum, prodes, profŭi, prodesse, profuisse. To profit.

In this Verb the Letter *d* is inserted, to prevent the Collision of two Vowels.

The Indicative Mood, Present Tense.

Singulariter, *Prosum*, I profit, or do profit; *prodes*, thou profitest, or dost profit; *prodest*, he profiteth, or doth profit. Pluraliter, *prosŭmus*, we profit, or do profit; *prodestis*, ye profit, or do profit; *prosunt*, they profit, or do profit.

The Imperfect Tense.

Singulariter, *Prodĕram*, I profited, or did profit; *prodĕras*, thou profitedst, or didst profit; *prodĕrat*, he profited, or did profit. Pluraliter, *proderāmus*, we profited, or did profit; *proderātis*, ye profited, or did profit; *prodĕrant*, they profited, or did profit.

The Perfect Tense.

Singulariter, *Profui*, I have profited; *profuisti*, thou hast profited; *profŭit*, he hath profited. Pluraliter, *profuĭmus*, we have pro-

fited; *profuiſtis*, ye have profited; *profuērunt*, *vel profuēre*, they have profited.

The Pluperfect Tenſe.

Singulariter, *Profuĕram*, I had profited; *profuĕras*, thou hadſt profited; *profuĕrat*, he had profited. Pluraliter, *profuerāmus*, we had profited; *profuerātis*, ye had profited; *profuĕrant*, they had profited.

The Future Tenſe.

Singulariter, *Proděro*, I ſhall, or will profit; *proděris*, thou ſhalt, or wilt profit; *proděrit*, he ſhall, or will profit. Pluraliter, *proderĭmus*, we ſhall, or will profit; *proderĭtis*, ye ſhall, or will profit; *proděrunt*, they ſhall, or will profit.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Proſim*, I may, or can profit; *proſis*, thou may'ſt, or canſt profit; *proſit*, he may, or can profit. Pluraliter, *prosīmus*, we may, or can profit; *prosītis*, ye may, or can profit; *proſint*, they may, or can profit.

The Imperfect Tenſe.

Singulariter, *Prodeſſem*, I might, or could profit; *prodeſſes*, thou mighteſt, or could'ſt profit; *prodeſſet*, he might, or could profit. Pluraliter, *prodeſsēmus*, we might, or could profit;

profit; *prodeſsētis*, ye might, or could profit; *prodeſſent*, they might, or could profit.

The Perfect Tenſe.

Singulariter, *Profuĕrim*, I might, or could have profited; *profuĕris*, thou mighteſt, or could'ſt have profited; *profuĕrit*, he might, or could have profited. Pluraliter, *profuerĭmus*, we might, or could have profited; *profueritis*, ye might, or could have profited; *profuĕrint*, they might, or could have profited.

The Pluperfect Tenſe.

Singulariter, *Profuiſſem*, I had profited; *profuiſſes*, thou hadſt profited; *profuiſſet*, he had profited. Pluraliter, *profuiſsēmus*, we had profited; *profuiſsetis*, ye had profited; *profuiſſent*, they had profited.

The Future Tenſe.

Singulariter, *Profuĕro*, I ſhall have profited; *profuĕris*, thou ſhalt have profited; *profuĕrit*, he ſhall have profited. Pluraliter, *profuerĭmus*, we ſhall have profited; *profueritis*, ye ſhall have profited; *profuĕrint*, they ſhall have profited.

The Imperative Mood, Future Tenſe.

Singulariter, *Prodeſto*, profit thou; *prodeſto*, let him profit. Pluraliter, *prodeſte*, *prodeſtōte*, profit ye; *proſunto*, let them profit.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Prodeſſe, to profit.

The Perfect and Pluperfect Tenſe.

Profuiſſe, to have, or had profited.

Eo, is, ivi, īre. iviſſe. To go.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Eo*, I go, or do go; *is*, thou goeſt, or doſt go; *it*, he goeth, or doth go. Pluraliter, *imus*, we go, or do go; *itis*, ye go, or do go; *eunt*, they go, or do go.

The Imperfect Tenſe.

Singulariter, *Ibam*, I did go; *ibas*, thou didſt go; *ibat*, he did go. Pluraliter, *ibāmus*, we did go; *ibātis*, ye did go; *ibant*, they did go.

The Perfect Tenſe.

Singulariter, *Ivi*, I have gone; *iviſti*, thou haſt gone; *ivit*, he hath gone. Pluraliter, *ivĭmus*, we have gone; *iviſtis*, ye have gone; *ivērunt, vel ivēre*, they have gone.

The

The Pluperfect Tenſe.

Singulariter, *Ivĕram*, I had gone; *ivĕras*, thou hadſt gone; *ivĕrat*, he had gone. Pluraliter, *iverāmus*, we had gone; *iverātis*, ye had gone; *ivĕrant*, they had gone.

The Future Tenſe.

Singulariter, *Ibo*, I ſhall, or will go; *ibis*, thou ſhalt, or wilt go; *ibit*, he ſhall, or will go. Pluraliter, *ibĭmus*, we ſhall, or will go; *ibĭtis*, ye ſhall, or will go; *ibunt*, they ſhall, or will go.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Eam*, I may, or can go; *eas*, thou may'ſt, or canſt go; *eat*, he may, or can go. Pluraliter, *eāmus*, we may, or can go; *eātis*, ye may, or can go; *eant*, they may, or can go.

The Imperfect Tenſe.

Singulariter, *Irem*, I might, or could go; *ires*, thou mighteſt, or could'ſt go; *iret*, he might, or could go. Pluraliter, *irēmus*, we might, or could go; *irētis*, ye might, or could go; *irent*, they might, or could go.

The

The Perfect Tenſe.

Singulariter, *Ivĕrim*, I might, or could have gone; *ivĕris*, thou mighteſt, or could'ſt have gone; *ivĕrit*, he might, or could have gone. Pluraliter, *iverĭmus*, we might, or could have gone; *iverĭtis*, ye might, or could have gone; *ivĕrint*, they might, or could have gone.

The Pluperfect Tenſe.

Singulariter, *Iviſſem*, I had gone; *iviſſes*, thou hadſt gone; *iviſſet*, he had gone. Pluraliter, *iviſsēmus*, we had gone; *iviſsētis*, ye had gone; *iviſſent*, they had gone.

The Future Tenſe.

Singulariter, *Ivĕro*, I ſhall have gone; *ivĕris*, thou ſhalt have gone; *ivĕrit*, he ſhall have gone. Pluraliter, *iverīmus*, we ſhall have gone; *iverītis*, ye ſhall have gone; *ivĕrint*, they ſhall have gone.

The Imperative Mood, Future Tenſe.

Singulariter, *I, ito*, go thou; *ito*, let him go. Pluraliter, *ite, itōte*, go ye; *eunto*, let them go.

The

The Infinitive Mood, Preſent and Imperfect Tenſe.

Ire, to go.

The Perfect and Pluperfect Tenſe.

Iviſſe, to have, or had gone.

And thus all the Compounds of *eo* are formed; as alſo *queo*, to be able, only it is not uſed in the Imperative Mood.

Volo, vis, volui, velle, voluiſſe. To be willing.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Volo*, I am willing; *vis*, thou art willing; *vult*, he is willing. Pluraliter, *volŭmus*, we are willing; *vultis*, ye are willing; *volunt*, they are willing.

The Imperfect Tenſe.

Singulariter, *Volēbam*, I was willing; *volēbas*, thou waſt willing; *volēbat*, he was willing. Pluraliter, *volebāmus*, we were willing; *volebātis*, ye were willing; *volēbant*, they were willing.

The

The Perfect Tenſe.

Singulariter, *Volui*, I have been willing; *voluiſti*, thou haſt been willing; *voluit*, he hath been willing. Pluraliter, *voluĭmus*, we have been willing; *voluiſtis*, ye have been willing; *voluērunt*, *vel voluēre*, they have been willing.

The Pluperfect Tenſe.

Singulariter, *Voluĕram*, I had been willing; *voluĕras*, thou hadſt been willing; *voluĕrat*, he had been willing. Pluraliter, *voluerāmus*, we had been willing; *voluerātis*, ye had been willing; *voluĕrant*, they had been willing.

The Future Tenſe.

Singulariter, *Volam*, I ſhall, or will be willing; *voles*, thou ſhalt, or wilt be willing; *volet*, he ſhall, or will be willing. Pluraliter, *volēmus*, we ſhall, or will be willing; *volētis*, ye ſhall, or will be willing; *volent*, they ſhall, or will be willing.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Velim*, I may, or can be willing; *velis*, thou may'ſt, or canſt be willing; *velit*,

velit, he may, or can be willing. Pluraliter, *velīmus*, we may, or can be willing; *velītis*, ye may, or can be willing; *velint*, they may, or can be willing.

The Imperfect Tenſe.

Singulariter, *Vellem*, I might, or could be willing; *velles*, thou mighteſt, or could'ſt be willing; *vellet*, he might, or could be willing. Pluraliter, *vellēmus*, we might, or could be willing; *vellētis*, ye might, or could be willing; *vellent*, they might, or could be willing.

The Perfect Tenſe.

Singulariter, *Voluĕrim*, I might, or could have been willing; *voluĕris*, thou mighteſt, or could'ſt have been willing; *voluĕrit*, he might, or could have been willing. Pluraliter, *voluerĭmus*, we might, or could have been willing; *voluerĭtis*, ye might, or could have been willing; *voluĕrint*, they might, or could have been willing.

The Pluperfect Tenſe.

Singulariter, *Voluiſſem*, I had been willing; *voluiſſes*, thou hadſt been willing; *voluiſſet*, he had been willing. Pluraliter, *voluiſsēmus*,

we had been willing; *voluiſsētis*, ye had been willing; *voluiſſent*, they had been willing.

The Future Tenſe.

Singulariter, *Voluĕro*, I ſhall have been willing; *voluĕris*, thou ſhalt have been willing; *voluĕrit*, he ſhall have been willing. Pluraliter, *voluerīmus*, we ſhall have been willing; *voluerītis*, ye ſhall have been willing; *voluĕrint*, they ſhall have been willing.

The Imperative Mood is wanting.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Velle, to be willing.

The Perfect and Pluperfect Tenſe.

Voluiſſe, to have, or had been willing.

The Irregularity of *volo* conſiſts in Contractions, and Change of Vowels; and as *volo*, ſo are *nolo* and *malo* formed.

Nolo, nonvis, nolui, nolle, noluiſſe. To be unwilling.

The

The Indicative Mood, Preſent Tenſe.

Singulariter, *Nolo*, I am unwilling; *nonvis*, thou art unwilling; *nonvult*, he is unwilling. Pluraliter, *nolŭmus*, we are unwilling; *nonvultis*, ye are unwilling; *nolunt*, they are unwilling.

The Imperfect Tenſe.

Singulariter, *Nolēbam*, I was unwilling; *nolēbas*, thou waſt unwilling; *nolēbat*, he was unwilling. Pluraliter, *nolebāmus*, we were unwilling; *nolebātis*, ye were unwilling; *nolēbant*, they were unwilling.

The Perfect Tenſe.

Singulariter, *Nolui*, I have been unwilling; *noluiſti*, thou haſt been unwilling; *noluit*, he hath been unwilling. Pluraliter, *nolŭmus*, we have been unwilling; *noluiſtis*, ye have been unwilling; *noluērunt*, *vel noluēre*, they have been unwilling.

The Pluperfect Tenſe.

Singulariter, *Noluĕram*, I had been unwilling; *noluĕras*, thou hadſt been unwilling; *noluĕrat*, he had been unwilling. Pluraliter, *noluerāmus*, we had been unwilling; *noluerā-*

tis, ye had been unwilling; *noluĕrant*, they had been unwilling.

The Future Tenſe.

Singulariter, *Nolam*, I ſhall, or will be unwilling; *noles*, thou ſhalt, or wilt be unwilling; *nolet*, he ſhall, or will be unwilling. Pluraliter, *nolēmus*, we ſhall, or will be unwilling; *nolētis*, ye ſhall, or will be unwilling; *nolent*, they ſhall, or will be unwilling.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Nolim*, I may, or can be unwilling; *nolis*, thou may'ſt, or canſt be unwilling; *nolit*, he may, or can be unwilling. Pluraliter, *nolīmus*, we may, or can be unwilling; *nolītis*, ye may, or can be unwilling; *nolint*, they may, or can be unwilling.

The Imperfect Tenſe.

Singulariter, *Nollem*, I might, or could be unwilling; *nolles*, thou mighteſt, or could'ſt be unwilling; *nollet*, he might, or could be unwilling. Pluraliter, *nollēmus*, we might, or could be unwilling; *nollētis*, ye might, or could be unwilling; *nollent*, they might, or could be unwilling.

The

The Perfect Tenſe.

Singulariter, *Noluĕrim*, I might, or could have been unwilling; *noluĕris*, thou mighteſt, or could'ſt have been unwilling; *noluĕrit*, he might, or could have been unwilling. Pluraliter, *noluerĭmus*, we might, or could have been unwilling; *noluerĭtis*, ye might, or could have been unwilling; *noluĕrint*, they might, or could have been unwilling.

The Pluperfect Tenſe.

Singulariter, *Noluiſſem*, I had been unwilling; *noluiſſes*, thou hadſt been unwilling; *noluiſſet*, he had been unwilling. Pluraliter, *noluiſsēmus*, we had been unwilling; *noluiſsētis*, ye had been unwilling; *noluiſſent*, they had been unwilling.

The Future Tenſe.

Singulariter, *Noluĕro*, I ſhall have been unwilling; *noluĕris*, thou ſhalt have been unwilling; *noluĕrit*, he ſhall have been unwilling. Pluraliter, *noluerīmus*, we ſhall have been unwilling; *noluerītis*, ye ſhall have been unwilling; *noluĕrint*, they ſhall have been unwilling.

The

The Imperative Mood, Future Tenſe.

Singulariter, *Noli*, *nolīto*, be thou unwilling; Pluraliter, *nolīte*, *nolitōte*, be ye unwilling.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Nolle, to be unwilling.

The Perfect and Pluperfect Tenſe.

Noluiſſe, to have, or had been unwilling.

Malo, *mavis*, *malui*, *malle*, *maluiſſe*. To be more willing.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Malo*, I am more willing; *mavis*, thou art more willing; *mavult*, he is more willing. Pluraliter, *malŭmus*, we are more willing; *mavultis*, ye are more willing; *malunt*, they are more willing.

The Imperfect Tenſe.

Singulariter, *Malēbam*, I was more willing; *malēbas*, thou waſt more willing; *malēbat*, he was more willing. Pluraliter, *malebāmus*,

malebāmus, we were more willing; *malebātis*, ye were more willing; *malēbant*, they were more willing.

The Perfect Tenſe.

Singulariter, *Malui*, I have been more willing; *maluiſti*, thou haſt been more willing; *maluit*, he hath been more willing. Pluraliter, *maluĭmus*, we have been more willing; *maluiſtis*, ye have been more willing; *maluērunt*, *vel maluēre*, they have been more willing.

The Pluperfect Tenſe.

Singulariter, *Maluĕram*, I had been more willing; *maluĕras*, thou hadſt been more willing; *maluĕrat*, he had been more willing. Pluraliter, *maluerāmus*, we had been more willing; *maluerātis*, ye had been more willing; *maluĕrant*, they had been more willing.

The Future Tenſe.

Singulariter, *Malam*, I ſhall, or will be more willing; *males*, thou ſhalt, or wilt be more willing; *malet*, he ſhall, or will be more willing. Pluraliter, *malēmus*, we ſhall, or will be more willing; *malētis*, ye ſhall, or will be more willing; *malent*, they ſhall, or will be more willing.

The

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Malim*, I may, or can be more willing; *malis*, thou may'ſt, or canſt be more willing; *malit*, he may, or can be more willing. Pluraliter, *malīmus*, we may, or can be more willing; *malītis*, ye may, or can be more willing; *malint*, they may, or can be more willing.

The Imperfect Tenſe.

Singulariter, *Mallem*, I might, or could be more willing; *malles*, thou mighteſt, or could'ſt be more willing; *mallet*, he might, or could be more willing. Pluraliter, *mallēmus*, we might, or could be more willing; *mallētis*, ye might, or could be more willing; *mallent*, they might, or could be more willing.

The Perfect Tenſe.

Singulariter, *Maluĕrim*, I might, or could have been more willing; *maluĕris*, thou mighteſt, or could'ſt have been more willing; *maluĕrit*, he might, or could have been more willing. Pluraliter, *maluerĭmus*, we might, or could have been more willing; *maluerĭtis*, ye might, or could have been more willing; *maluĕrint*, they might, or could have been more willing.

The

The Pluperfect Tenſe.

Singulariter, *Maluiſſem*, I had been more willing; *maluiſſes*, thou hadſt been more willing; *maluiſſet*, he had been more willing. Pluraliter, *maluiſsēmus*, we had been more willing; *maluiſsētis*, ye had been more willing; *maluiſſent*, they had been more willing.

The Future Tenſe.

Singulariter, *Maluĕro*, I ſhall have been more willing; *maluĕris*, thou ſhalt have been more willing; *maluērit*, he ſhall have been more willing. Pluraliter, *maluerīmus*, we ſhall have been more willing; *maluerītis*, ye ſhall have been more willing; *maluĕrint*, they ſhall have been more willing.

The Imperative Mood is wanting.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Malle, to be more willing.

The Perfect and Pluperfect Tenſe.

Maluiſſe, to have, or had been more willing.

Edo, edis, vel es, edi, ĕdĕre, vel eſſe, ediſſe. To eat.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Edo,* I eat, or do eat; *edis, vel es,* thou eateſt, or doſt eat; *edit, vel eſt,* he eateth, or doth eat. Pluraliter, *ĕdĭmus,* we eat, or do eat; *ĕdĭtis, vel eſtis,* ye eat, or do eat; *edunt,* they eat, or do eat.

The Imperfect Tenſe.

Singulariter, *Edēbam,* I did eat; *edēbas,* thou didſt eat; *edēbat,* he did eat. Pluraliter, *edebāmus,* we did eat; *edebātis,* ye did eat; *edēbant,* they did eat.

The Perfect Tenſe.

Singulariter, *Edi,* I have eaten; *ediſti,* thou haſt eaten; *edit,* he hath eaten. Pluraliter, *ĕdĭmus,* we have eaten; *ediſtis,* ye have eaten; *ĕdērunt, vel edēre,* they have eaten.

The Pluperfect Tenſe.

Singulariter, *Ĕdĕram,* I had eaten; *ĕdĕras,* thou hadſt eaten; *ĕdĕrat,* he had eaten. Pluraliter, *ederāmus,* we had eaten; *ederātis,* ye had eaten; *ĕdĕrant,* they had eaten.

The Future Tenſe.

Singulariter, *Edam*, I ſhall or will eat; *edes*, thou ſhalt, or wilt eat; *edet*, he ſhall or will eat. Pluraliter, *edēmus*, we ſhall, or will eat; *edētis*, ye ſhall, or will eat; *edent*, they ſhall, or will eat.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Edam*, I may, or can eat; *edas*, thou may'ſt, or canſt eat; *edat*, he may, or can eat. Pluraliter, *edāmus*, we may, or can eat; *edātis*, ye may, or can eat; *edant*, they may, or can eat.

The Imperfect Tenſe.

Singulariter, *Ederem, vel eſſem*, I might, or could eat; *ederes, vel eſſes*, thou mighteſt, or could'ſt eat; *ederet, vel eſſet*, he might, or could eat. Pluraliter, *ederēmus, vel eſsēmus*, we might, or could eat; *ederētis, vel eſsētis*, ye might, or could eat; *ederent, vel eſſent*, they might, or could eat.

The Perfect Tenſe.

Singulariter, *Ederim*, I might, or could have eaten; *ederis*, thou mighteſt, or could'ſt have eaten; *ederit*, he might, or could have

eaten. Pluraliter, *ederĭmus*, we might, or could have eaten; *ederĭtis*, ye might, or could have eaten; *edĕrint*, they might, or could have eaten.

The Pluperfect Tenſe.

Singulariter, *Ediſſem*, I had eaten; *ediſſes*, thou hadſt eaten; *ediſſet*, he had eaten. Pluraliter, *ediſsēmus*, we had eaten; *ediſsētis*, ye had eaten; *ediſſent*, they had eaten.

The Future Tenſe.

Singulariter, *Edĕro*, I ſhall have eaten; *edĕris*, thou ſhalt have eaten; *edĕrit*, he ſhall have eaten. Pluraliter, *ederīmus*, we ſhall have eaten; *ederītis*, ye ſhall have eaten; *edĕrint*, they ſhall have eaten.

The Imperative Mood, Future Tenſe.

Singulariter, *Ede*, *edĭto*, *vel es*, *eſto*, eat thou; *edĭto*, *vel eſto*, let him eat. Pluraliter, *edĭte*, *editōte*, *vel eſte*, *eſtōte*, eat ye; *edunto*, let them eat.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Edĕre, *vel eſſe*, to eat.

The

The Perfect and Pluperfect Tenſe.

Ediſſe, to have, or had eaten.

Fero, fers, tuli, ferre, tuliſſe. To bear.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Fero*, I bear, or do bear; *fers*, thou beareſt, or doſt bear; *fert*, he beareth, or doth bear. Pluraliter, *ferĭmus*, we bear, or do bear; *fertis*, ye bear, or do bear; *ferunt*, they bear, or do bear.

The Imperfect Tenſe.

Singulariter, *Ferēbam*, I bore, or did bear; *ferēbas*, thou boredſt, or didſt bear; *ferēbat*, he bore, or did bear. Pluraliter, *ferebāmus*, we bore, or did bear; *ferebātis*, ye bore, or did bear; *ferēbant*, they bore, or did bear.

The Perfect Tenſe.

Singulariter, *Tuli*, I have born; *tuliſti*, thou haſt born; *tulit*, he hath born. Pluraliter, *tulĭmus*, we have born; *tuliſtis*, ye have born; *tulērunt*, *vel tulēre*, they have born.

The Pluperfect Tenſe.

Singulariter, *Tulĕram*, I had born; *tulĕras*, thou hadſt born; *tulĕrat*, he had born. Pluraliter, *tulerāmus*, we had born; *tulerātis*, ye had born; *tulĕrant*, they had born.

The

The Future Tenſe.

Singulariter, *Feram*, I ſhall, or will bear; *feres*, thou ſhalt, or wilt bear; *feret*, he ſhall, or will bear. Pluraliter, *ferēmus*, we ſhall, or will bear; *ferētis*, ye ſhall, or will bear; *ferent*, they ſhall, or will bear.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Feram*, I may, or can bear; *feras*, thou may'ſt, or canſt bear; *ferat*, he may, or can bear. Pluraliter, *ferāmus*, we may, or can bear; *ferātis*, ye may, or can bear; *ferant*, they may, or can bear.

The Imperfect Tenſe.

Singulariter, *Ferrem*, I might, or could bear; *ferres*, thou mighteſt, or could'ſt bear; *ferret*, he might, or could bear. Pluraliter, *ferrēmus*, we might, or could bear; *ferrētis*, ye might, or could bear; *ferrent*, they might, or could bear.

The Perfect Tenſe.

Singulariter, *Tulĕrim*, I might, or could have born; *tulĕris*, thou mighteſt, or could'ſt have born; *tulĕrit*, he might, or could have born. Pluraliter, *tulerĭmus*, we might, or could

could have born; *tulerĭtis*, ye might, or could have born; *tulĕrint*, they might, or could have born.

The Pluperfect Tenſe.

Singulariter, *Tuliſſem*, I had born; *tuliſſes*, thou hadſt born; *tuliſſet*, he had born. Pluraliter, *tuliſsēmus*, we had born; *tuliſsētis*, ye had born; *tuliſſent*, they had born.

The Future Tenſe.

Singulariter, *Tulĕro*, I ſhall have born; *tulĕris*, thou ſhalt have born; *tulĕrit*, he ſhall have born. Pluraliter, *tulerīmus*, we ſhall have born; *tulerītis*, ye ſhall have born; *tulĕrint*, they ſhall have born.

The Imperative Mood, Future Tenſe.

Singulariter, *Fer*, *ferto*, bear thou; *ferto*, let him bear. Pluraliter, *ferte*, *fertōte*, bear ye; *ferunto*, let them bear.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Ferre, to bear.

The Perfect and Pluperfect Tenſe.

Tuliſſe, to have, or had born.

The

The Irregularity of *fero* conſiſts in the Admiſſion of the Figure Syncope, and alſo in the Omiſſion of *i* or *e* after *r*, in ſome few Tenſes and Perſons.

A particular Exemplification of the Paſſive.

Feror, ferris, vel ferre, latus ſum, vel fui, ferri. To be born.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Feror*, I am born; *ferris, vel ferre*, thou art born; *fertur*, he is born. Pluraliter, *ferĭmur*, we are born; *ferimĭni*, ye are born; *feruntur*, they are born.

The Imperfect Tenſe.

Singulariter, *Ferēbar*, I was born; *ferebāris, vel ferebāre*, thou waſt born; *ferebātur*, he was born. Pluraliter, *ferebāmŭr*, we were born; *ferebamĭni*, ye were born; *ferebantur*, they were born.

The Perfect Tenſe.

Singulariter, *Latus ſum, vel fui*, I have been born; *latus es, vel fuiſti*, thou haſt been born; *latus eſt, vel fuit*, he hath been

been born. Pluraliter, *lati ſumus, vel fŭimus*, we have been born; *lati eſtis, vel fuiſtis*, ye have been born; *lati ſunt, fuērunt, vel fuēre*, they have been born.

The Pluperfect Tenſe.

Singulariter, *Latus eram, vel fŭĕram*, I had been born; *latus eras, vel fŭĕras*, thou hadſt been born; *latus erat, vel fŭĕrat*, he had been born. Pluraliter, *lati erāmus, vel fuerāmus*, we had been born; *lati erātis, vel fuerātis*, ye had been born; *lati erant, vel fŭĕrant*, they had been born.

The Future Tenſe.

Singulariter, *Ferar*, I ſhall, or will be born; *ferēris, vel ferēre*, thou ſhalt, or wilt be born; *ferētur*, he ſhall, or will be born. Pluraliter, *ferēmur*, we ſhall, or will be born; *feremĭni*, ye ſhall, or will be born; *ferentur*, they ſhall, or will be born.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Ferar*, I may, or can be born; *ferāris, vel ferāre*, thou may'ſt, or canſt be born; *ferātur*, he may, or can be born. Pluraliter, *ferāmur*, we may, or can be born; *feramĭni*, ye may, or can be born; *ferantur*, they may, or can be born.

The Imperfect Tenſe.

Singulariter, *Ferrer*, I might, or could be born; *ferrēris, vel ferrēre*, thou mighteſt, or could'ſt be born; *ferrētur*, he might, or could be born. Pluraliter, *ferrēmur*, we might, or could be born; *ferremĭni*, ye might, or could be born; *ferrentur*, they might, or could be born.

The Perfect Tenſe.

Singulariter, *Latus ſim, vel fuĕrim*, I might, or could have been born; *latus ſis, vel fuĕris*, thou mighteſt, or could'ſt have been born; *latus ſit, vel fuĕrit*, he might, or could have been born. Pluraliter, *lati ſimus, vel fuerĭmus*, we might, or could have been born; *lati ſitis, vel fuerĭtis*, ye might, or could have been born; *lati ſint, vel fuĕrint*, they might, or could have been born.

The Pluperfect Tenſe.

Singulariter, *Latus eſſem, vel fuiſſem*, I had been born; *latus eſſes, vel fuiſſes*, thou hadſt been born; *latus eſſet, vel fuiſſet*, he had been born. Pluraliter, *lati eſsēmus, vel fuiſsēmus*, we had been born; *lati eſsētis, vel fuiſsētis*, ye had been born; *lati eſſent, vel fuiſſent*, they had been born.

The

The Future Tenſe.

Singulariter, *Latus ero, vel fuĕro*, I ſhall have been born; *latus eris, vel fuĕris*, thou ſhalt have been born; *latus erit, vel fuĕrit*, he ſhall have been born. Pluraliter, *lati erĭmus, vel fuerīmus*, we ſhall have been born; *lati erĭtis, vel fuerītis*, ye ſhall have been born; *lati erunt, vel fuĕrint*, they ſhall have been born.

The Imperative Mood, Future Tenſe.

Singulariter, *Ferre, fertor*, be thou born; *fertor*, let him be born. Pluraliter, *ferimĭni, ferimĭnor*, be ye born; *feruntor*, let them be born.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Ferri, to be born.

Fio, fis, factus ſum, vel fui, fĭeri. To be made.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Fio*, I am made; *fis*, thou art made; *fit*, he is made. Pluraliter, *fimus*, we are made; *fitis*, ye are made; *fiunt*, they are made.

The Imperfect Tenſe.

Singulariter, *Fiēbam*, I was made; *fiēbas*, thou waſt made; *fiēbat*, he was made. Pluraliter, *fiebāmus*, we were made; *fiebātis*, ye were made; *fiebant*, they were made.

The Perfect Tenſe.

Singulariter, *Factus ſum, vel fui*, I have been made; *factus es, vel fuiſti*, thou haſt been made; *factus eſt, vel fuit*, he hath been made. Pluraliter, *facti ſumus, vel fŭimus*, we have been made; *facti eſtis, vel fuiſtis*, ye have been made; *facti ſunt, fuērunt, vel fuēre*, they have been made.

The Pluperfect Tenſe.

Singulariter, *Factus eram, vel fuĕram*, I had been made; *factus eras, vel fuĕras*, thou hadſt been made; *factus erat, vel fuĕrat*, he had been made. Pluraliter, *facti erāmus, vel fuerāmus*, we had been made; *facti erātis, vel fuerātis*, ye had been made; *facti erant, vel fuĕrant*, they had been made.

The Future Tenſe.

Singulariter, *Fiam*, I ſhall, or will be made; *fies*, thou ſhalt, or wilt be made; *fiet*,

fiet, he ſhall, or will be made. Pluraliter, *fiēmus*, we ſhall, or will be made; *fiētis*, ye ſhall, or will be made; *fient*, they ſhall, or will be made.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Fiam*, I may, or can be made; *fias*, thou may'ſt, or canſt be made; *fiat*, he may, or can be made. Pluraliter, *fiāmus*, we may, or can be made; *fiātis* ye may, or can be made; *fiant*, they may, or can be made.

The Imperfect Tenſe.

Singulariter, *Fiĕrem*, I might, or could be made; *fiĕres*, thou mighteſt, or could'ſt be made; *fiĕret*, he might, or could be made. Pluraliter, *fierēmus*, we might, or could be made; *fierētis*, ye might, or could be made; *fiĕrent*, they might, or could be made.

The Perfect Tenſe.

Singulariter, *Factus ſim, vel fuĕrim*, I might, or could have been made; *factus ſis, vel fuĕris*, thou mighteſt, or could'ſt have been made; *factus ſit, vel fuĕrit*, he might, or could have been made. Pluraliter, *facti ſimus, vel fuerĭmus*, we might, or

or could have been made; *facti ſitis, vel fuerĭtis*, ye might, or could have been made; *facti ſint, vel fuĕrint*, they might, or could have been made.

The Pluperfect Tenſe.

Singulariter, *Factus eſſem, vel fuiſſem*, I had been made; *factus eſſes, vel fuiſſes*, thou hadſt been made; *factus eſſet, vel fuiſſet*, he had been made. Pluraliter, *facti eſsēmus, vel fuiſsēmus*, we had been made; *facti eſsētis, vel fuiſsētis*, ye had been made; *facti eſſent, vel fuiſſent*, they had been made.

The Future Tenſe.

Singulariter, *Factus ero, vel fuĕro*, I ſhall have been made; *factus eris, vel fuĕris*, thou ſhalt have been made; *factus erit, vel fuĕrit*, he ſhall have been made. Pluraliter, *facti erĭmus, vel fuerīmus*, we ſhall have been made; *facti erĭtis vel fuerītis*, ye ſhall have been made; *facti erunt, vel fuĕrint*, they ſhall have been made.

The Imperative Mood, Future Tenſe.

Singulariter, *Fi, fito*, be thou made; *fito*, let him be made. Pluraliter, *fite, fitōte*, be ye made; *fiunto*, let them be made.

The

The Infinitive Mood, Preſent and Imperfect Tenſe.

Fiĕri, to be made.

Of Defective Verbs.

Defective Verbs are ſuch as are imperfect in Mood, Tenſe, Number, or Perſon.

Aio, to ſay.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Aio*, I ſay, or do ſay; *ais*, thou ſayeſt, or doſt ſay; *ait*, he ſaith, or doth ſay. Pluraliter, *aiunt*, they ſay, or do ſay.

The Imperfect Tenſe.

Singulariter, *Aiēbam*, I ſaid, or did ſay; *aiēbas*, thou ſaidſt, or didſt ſay; *aiēbat*, he ſaid, or did ſay. Pluraliter, *aiebāmus*, we ſaid, or did ſay; *aiebātis*, ye ſaid, or did ſay; *aiēbant*, they ſaid, or did ſay.

The Subjunctive Mood, Preſent Tenſe.

Singulariter, *Aias*, thou may'ſt, or canſt ſay; *aiat*, he may, or can ſay. Pluraliter, *aiāmus*, we may, or can ſay; *aiātis*, ye may, or can ſay; *aiant*, they may, or can ſay.

The

The Imperative Mood, Future Tenſe.

Singulariter, *Ai*, ſay thou.

Auſim, to dare.

The Subjunctive Mood, Preſent Tenſe,

Singulariter, *Auſim*, I may, or can dare; *auſis*, thou may'ſt, or canſt dare; *auſit*, he may, or can dare. Pluraliter, *auſint*, they may, or can dare.

Salve, God ſave You.

The Indicative Mood, Future Tenſe.

Singulariter, *Salvēbis*, God ſave You.

The Imperative Mood, Future Tenſe.

Singulariter, *Salve, ſalvēto*, God ſave You. Pluraliter, *ſalvēte, ſalvetōte*, God ſave ye.

Ave, hail thou.

The Imperative Mood, Future Tenſe.

Singulariter, *Ave, avēto*, hail thou. Pluraliter, *avēte, avetōte*, hail ye.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Avēre, to hail.

The

Cedo, tell me.

The Imperative Mood, Future Tenſe.

Singulariter, *Cedo*, tell me thou. Pluraliter, *cedite*, tell me ye.

Faxo, to grant it.

The Indicative Mood, Future Tenſe.

Singulariter, *Faxo*, I ſhall, or will grant it; *faxis*, thou ſhalt, or wilt grant it; *faxit*, he ſhall, or will grant it. Pluraliter, *faxint*, they ſhall, or will grant it.

The Subjunctive Mood, Future Tenſe.

Singulariter, *Faxim*, I ſhall have granted it; *faxis*, thou ſhalt have granted it; *faxit*, he ſhall have granted it. Pluraliter, *faxint*, they ſhall have granted it.

Forem, to be.

The Subjunctive Mood, Imperfect Tenſe.

Singulariter, *Forem*, I might, or could be; *fores*, thou mighteſt, or could'ſt be; *foret*, he might or could be. Pluraliter, *forent*, they might, or could be.

The Infinitive Mood, Preſent and Imperfect Tenſe.

Fore, to be.

Quæſo, to beſeech.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Quæſo*, I beſeech, or do beſeech. Pluraliter, *quæsŭmus*, we beſeech, or do beſeech.

Inquio, to ſay.

The Indicative Mood, Preſent Tenſe.

Singulariter, *Inquio*, *vel inquam*, I ſay, or do ſay; *inquis*, thou ſayeſt, or doſt ſay; *inquit*, he ſaith, or doth ſay. Pluraliter, *inquĭmus*, we ſay, or do ſay; *inquiunt*, they ſay, or do ſay.

The Perfect Tenſe.

Singulariter, *Inquiſti*, thou haſt ſaid; *inquit*, he hath ſaid.

The Future Tenſe.

Singulariter, *Inquies*, thou ſhalt, or wilt ſay; *inquiet*, he ſhall, or will ſay.

The

The Subjunctive Mood, Preſent Tenſe,

Singulariter, *Inquiat*, he may, or can ſay.

The Imperative Mood, Future Tenſe.

Singulariter, *Inque, inquĭto*, ſay thou.

Vale, farewel thou.

The Indicative Mood, Future Tenſe.

Singulariter, *Valēbis*, farewel thou.

The Imperative Mood, Future Tenſe.

Singulariter, *Vale, valēto*, farewel thou. Pluraliter, *valēte, valetōte*, farewel ye.

Memĭni, to remember.

The Indicative Mood, Perfect Tenſe.

Singulariter, *Memĭni*, I have remember'd; *meminiſti*, thou haſt remember'd; *memĭnit*, he hath remember'd. Pluraliter, *meminĭmus*, we have remember'd; *meminiſtis*, ye have remember'd; *meminērunt, vel meminēre*, they have remember'd.

The Pluperfect Tenſe.

Singulariter, *Memineram*, I had remember'd; *memineras*, thou hadſt remember'd;

memĭnĕrat, he had remember'd. Pluraliter, *meminerāmus*, we had remember'd; *memineratis*, ye had remember'd; *memĭnĕrant*, they had remember'd.

The Subjunctive Mood, Perfect Tenſe.

Singulariter, *Memĭnĕrim*, I might, or could have remember'd; *memĭnĕris*, thou mighteſt, or could'ſt have remember'd; *memĭnĕrit*, he might, or could have remember'd. Pluraliter, *meminerĭmus*, we might, or could have remember'd; *memĭnerĭtis*, ye might, or could have remember'd; *memĭnĕrint*, they might, or could have remember'd.

The Pluperfect Tenſe.

Singulariter *Meminiſſem*, I had remember'd; *meminiſſes*, thou had'ſt remember'd; *meminiſſet*, he had remember'd. Pluraliter, *meminiſsēmus*, we had remember'd; *meminiſsētis*, ye had remember'd; *meminiſſent*, they had remember'd.

The Future Tenſe.

Singulariter, *Memĭnĕro*, I ſhall have remember'd; *memĭnĕris*, thou ſhalt have remember'd; *memĭnĕrit*, he ſhall have remember'd. Pluraliter, *meminerĭmus*, we ſhall have

have remember'd; *memineritis*, ye ſhall have remember'd; *meminĕrint*, they ſhall have remember'd.

The Imperative Mood, Future Tenſe.

Singulariter, *Memento*, remember thou. Pluraliter, *mementōte*, remember ye.

The Infinitive Mood, Perfect and Pluperfect Tenſe.

Meminiſſe, to have, or had remember'd.

Odi and *cæpi* are form'd in the ſame manner; only they want the Imperative Mood.

Moſt of the other Defective Verbs are but ſingle Words, and rarely to be found, but among the Poets.

CHAP. V.

Of an Adverb.

AN Adverb is a Word added to a Verb or Adjective, and ſolely applied to the Uſe of qualifying and reſtraining the Latitude

tude of their Significations, by the Intimation of ſome Circumſtance; in the ſame manner as the Adjective qualifies and limits the Signification of a Subſtantive.

Some Adverbs admit of Compariſon; as,

Poſ.	Com.	Sup.
Diù,	*diutiùs,*	*diutiſſimè.*
Doctè,	*doctiùs,*	*doctiſſimè.*
Durè,	*duriùs,*	*duriſſimè.*
Fortiter,	*fortiùs,*	*fortiſſimè.*
Pridèm,	*priùs,*	*primùm.*
Sæpè,	*ſæpiùs,*	*ſæpiſſimè, &c.*

CHAP. VI.

Of a Prepoſition.

A Prepoſition is either ſet before other Words to compound them, or before Subſtantives to govern them; and it denotes the Reſpect one Thing has to another.

Prepoſitions, as well as Adjectives, and Adverbs, admit of Compariſon; as,

Poſ.

Poſ.	Com.	Sup.
Ante,	*anterior.*	
Citra,	*citerior,*	*citĭmus.*
Extra,	*exterior,*	*extimus, vel extrēmus.*
Infra,	*inferior,*	*infĭmus.*
Poſt,	*poſterior,*	*poſtrēmus, vel poſtŭmus.*
Supra,	*ſuperior,*	*ſuprēmus, vel ſummus.*
Ultra,	*ulterior,*	*ultimus.*

Theſe are the Important Rudiments and Ground-work of Grammar, which being well laid, the Syntax or Conſtructive Part will be ſo eaſy, that both the Learner and Inſtructor too, will be equally delighted with the Superſtructure.

SYNTAX.

Of Regular Syntax.

REGULAR SYNTAX treats of the due ordering of the ſeveral Parts of Speech, towards the Compoſition of Sentences and Phraſes, in the Expreſſion of our Thoughts: and particularly how Words are put together by Concord and Government; the one importing the Agreement of Words with one another, in ſome of their reſpective Accidents; the other implying the Power and Influence, which one Word is ſuppoſed to have upon the Accidents of another.

CHAP. I.

Of the Concords.

THERE are two Concords or Agreements. The Firſt is betwixt the Nominative Caſe and the Verb; and the ſecond is betwixt the Subſtantive and the Adjective.

CHAP.

CHAP. II.

Of the firſt Concord.

A Verb agreeth with the Nominative Caſe in Number and Perſon: as,

Sera nunquam eſt ad bonos Mores Via.

Eſt is the Verb agreeing with the Nominative Caſe *via* in the ſame Number, and in the ſame Perſon; all Subſtantives being of the third Perſon, except *ego*, *nos*, *tu* and *vos*.

The Infinitive Mood is ſometimes the Nominative Caſe to the Verb: as,

Non eſt mentiri meum. Ter.

Mentiri is the Infinitive Mood, put inſtead of the Nominative Caſe to the Verb *eſt*. This Infinitive, put Subſtantively for the Nominative of a Verb, requires an Adjective of the Neuter Gender.

Sometimes a Sentence is the Nominative Caſe to the Verb: as,

Ingenuas didiciſſe fideliter artes
Emollit mores. Ovid.

Emollit agrees with the whole Sentence, *Ingenuas didiciſſe fideliter artes.* For as a Propoſition, tho' conſiſting of many Words, is conſider'd by the Latins as one ſingle Thing, it may therefore be the Subject to the Verb, or be put inſtead of its Nominative Caſe.

Two or more Nominative Caſes Singular, as they ſpeak of more than one, will have a Verb Plural: as,

Nox, et Amor, Vinumque nihil moderabile ſuadent.

Suadent agrees with *nox*, *amor* and *vinum*.

When theſe Nominatives are of different Perſons, the Verb generally reſpects the Worthieſt, the firſt Perſon being more worthy than the Second, and the Second being more worthy than the third. But Nominative Caſes are often underſtood, eſpecially, *ego*, *tu*, *ille*, *nos*, *vos*, *illi*, when there is no Diſtinction or emphatical Signification intended; and becauſe every Verb implies a Perſon in its very Termination, the Perſon is therefore rarely prefixed.

A Subſtantive of Multitude ſometimes makes the Verb of the Plural Number: as,

Pars

Pars abīere.

Abīere is the Verb Plural agreeing with the Nominative Caſe *pars*; which, tho' it be of the Singular Number by Declenſion, yet being a Collective Subſtantive, ſignifying many Things collected and reduced into one, is therefore the Plural Number by Signification, and admits a Verb Plural to agree with it. And accordingly to ſuch Subſtantives, tho' of the Singular Number, Authors have ſometimes joined indifferently a Verb Plural, or Singular, as they variouſly pleaſed, one reſpecting the Words, the other the Senſe.

CHAP. III.

Of the Second Concord.

THE Adjective agrees with its Subſtantive in Number, Caſe and Gender: as,

Rara avis in terris, nigroque ſimillima cygno.

Rara is the Adjective, and it agrees with the Subſtantive *Avis* in the ſame Number,

Caſe and Gender. For the Adjective cannot ſtand by itſelf in Diſcourſe, but muſt be joined with a Subſtantive to repreſent what is accidental to its Nature. And as Adjectives happen ſometimes to be ſeparated from their Subſtantives, ſo this Agreement brings them together again, and gives them their natural Poſition in the Underſtanding, without which the Period would be unintelligible. When the Subſtantive to the Adjective is the Word *Thing*, or when a Sentence is put as a Subſtantive to an Adjective, the Adjective is to be uſed always in the Neuter Gender. Two or more Subſtantives Singular require an Adjective of the Plural Number, and moſt worthy Gender; the worthieſt Gender in Perſons being the Maſculine, in Things the Neuter.

When there comes a Nominative Caſe between an Adjective and the Verb, if the Adjective bears any Relation to an Antecedent Subſtantive, it ſhall be governed of the Verb, or of ſome other Word in the ſame Sentence which comes after it: as,

Gratia ab officio, quod mora tardat, abeſt.

So that *quod* is the Accuſative Caſe govern'd of *tardat*, the Nominative Caſe *mora* intervening.

CHAP.

CHAP. IV.

Of the Conſtruction of Subſtantives.

WHEN two Subſtantives of a different Signification come together, the latter is very often put in the Genitive Caſe, and govern'd of the former: as,

Creſcit amor nummi, quantùm ipſa pecunia creſcit.

Nummi is here the Genitive Caſe, being the latter of two Subſtantives, and *amor* the former.

We here ſee the Structure of two concurring Subſtantives, which is a conſiderable Part of the Latin Syntax, in regard to the general Government of a Genitive Caſe by a Subſtantive. The Structure of a Subſtantive is its Government, in ſuch Caſe as its Dependance requires, in its ſeveral Relations, that it may have in a Sentence.

Sometimes this Genitive Caſe is elegantly ſupplied by the Dative: as,

Urbi pater eſt, urbique maritus.

Urbi is the Dative Caſe govern'd of the Subſtantive *pater* by Acquiſition, that is, to

or

or for which any thing either good or bad is procured.

Verbal Subſtantives, or ſuch as are derived from Verbs, will ſometimes govern the ſame Caſe, as the Verbs from whence they are derived: as,

Et quæ tanta fuit Romam tibi cauſa videndi?

Romam is here the Accuſative Caſe govern'd of the Verbal Subſtantive *videndi*, becauſe *video* governs the ſame Caſe.

When two Subſtantives come together, and both belong to the ſame Thing or Perſon, or when the latter Subſtantive explains the Nature of the former, they are both put in the ſame Caſe by Appoſition: as,

Effodiuntur opes, irritamenta malorum.

Irritamenta is the Nominative Caſe Plural, and is put in Appoſition with the Subſtantive *opes*, as it ſhews the Nature of Riches, that they are apt to provoke Men to Vice.

Two or more Subſtantives Singular, as they ſpeak of more than one, will require a Subſtantive Plural to be put in the ſame Caſe by Appoſition: as,

Summæ

Summæ Spei Adoleſcentes, Eporedŏrix et Virdumārus. Cæſ.

Adoleſcentes is here the Nominative Caſe Plural, and is put in Appoſition to the two Subſtantives Singular *Eporedŏrix* and *Virdumārus.*

When a Queſtion is aſked, the Anſwer muſt be made by the ſame Caſe: as,

Quarum Rerum eſt nulla Satiĕtas? Divitiarum.

Quarum is the Queſtion in the Genitive, and *Divitiarum* is the Anſwer in the ſame Caſe. Which Anſwer is an Elliptical Way of Speaking; and that which governs the Queſtion is underſtood to govern the Anſwer: as, *Quarum rerum eſt nulla Satiĕtas? Divitiarum.* That is, *Eſt nulla Satiĕtas Divitiarum.* Words then that are omitted, and left to be ſupplied by the Underſtanding, require the ſame Conſtruction, as if they were expreſſed. This Rule of the Queſtion and Anſwer regulates the Language of Dialogues or other alternate Diſcourſes, wherein whatever precedes by way of Queſtion or Propoſition, ſhould, as to Syntax, be imitated in the following Anſwer or Replication; which Similitude of Conſtruction in the Correſpondent

dent Parts of a Diſcourſe is at once attended with a double Advantage both of Brevity and Perſpicuity, inaſmuch as no more need be expreſs'd in the Redditive or Reſponſive, than what (either by Affirmation, Negation, or Explication) is neceſſary to ſatisfy the Intent of the Interrogative. But this ought not to be made a principal Rule: for the Reſponſive, or the Word that anſwers the Queſtion, does not depend upon the Interrogative, but upon the Verb, or ſome other Word joined with it; which, becauſe ſpoken immediately before, is generally underſtood in the Anſwer; thus *Quarum Rerum eſt nulla Satiĕtas? Divitiarum.* That is, *eſt nulla Satiĕtas Divitiarum.* So that the general Regimen of the Genitive Caſe, whether it is ſet with an Adjective, or a Verb, is always dependent on ſome Subſtantive, either expreſs'd, or underſtood.

CHAP. V.

Of the Conſtruction of Adjectives.

ADjectives that betoken Profit or Diſprofit, Likeneſs or Unlikeneſs, Pleaſure, Submiſſion, or any manner of Relation

tion to any Thing, require a Dative Caſe, by the Force of Acquiſition, or Dimunition: as,

Sis bonus, ô! felixque tuis.

Tuis is the Dative Caſe govern'd of the Adjective *bonus*, and agreeing with its Subſtantive *Amicis* underſtood.

Verbal Adjectives frequently govern the Caſes of the Verbs they are derived from: as,

Duplices tendens ad Sydera Palmas. Virg.

Palmas is here the Accuſative Caſe govern'd of the Verbal Adjective *tendens*, becauſe the Verb *tendo*, from which it is derived, governs the ſame Caſe.

CHAP. VI.

Of the Conſtruction of Verbs.

ALL manner of Verbs put acquiſitively will have a Dative Caſe: as,

Mihi iſtic nec ſeritur, nec metitur. Plaut.

Mihi is the Dative Caſe govern'd of the Verb *ſeritur* put acquiſitively, that is ſignifying the Perſon or Thing To or For which any Action is done, whether good, bad, or indifferent.

A Verb Active will have an Accuſative Caſe after it of the Perſon or Thing to whom, or to which the Action is done: as,

Imprimis venerare Deos.

Deos is here the Accuſative Caſe, and is governed of the Verb *venerare*, which as being Active, expreſſes an Action that paſſes on ſome Object; whereby the Mind paſſes forward, as it were in Thought, where the Action tends, and the Verb's Signification leads. And from this Tranſition or Paſſage of the Mind, as well as of the Action noted by theſe Verbs, towards another Object, they are denominated Tranſitives.

When two Verbs come together without any Nominative Caſe between them, the latter ſhall be expreſſed by the Infinitive Mood: as,

Scribere juſſit Amor. Ovid.

Scribere

Scribere is the Infinitive Mood govern'd of *juſſit*, as there is Nominative Caſe intervening.

The Infinitive Mood is alſo frequently placed after an Adjective: as,

Certa mori.

Mori is here the Infinitive Mood placed after the Adjective *certa*.

The Infinitive Mood, as it imports ſome Action, Paſſion, or Being, ſo it frequently takes a Subſtantive before it in the Accuſative, expreſſing that Thing to which belongs the Action, Paſſion, or Being which is ſignified thereby: as,

Te rediiſſe incolumem gaudeo.

Te is the Accuſative Caſe coming before the Infinitive Mood *rediiſſe*.

CHAP. VII.

Of the Conſtruction of Adverbs.

ADVERBS have no Regimental Government in themſelves.

Adverbs of Place put Subſtantively govern a Genitive Caſe: as,

Ubi Gentium.

Gentium is here the Genitive Caſe govern'd of *ubi* put Subſtantively, that is, *in quo loco gentium.*

Adverbs of Time in like Manner govern a Genitive: as,

Pridie ejus Diei.

Diei is thus the Genitive Caſe govern'd of *pridie* put Subſtantively.

Adverbs of Quantity require a Genitive Caſe: as,

Satis Eloquentiæ.

But the Genitive Caſe *Eloquentiæ* may be reſolved as govern'd of a Subſtantive underſtood: as, *Satis de re Elequentiæ.*

Adverbs derived of Adjectives govern a Dative Caſe by the Virtue of Acquiſition, the Adverbs being put for Adjectives: as,

Venit obviam illi.

Illi

Illi is the Dative Caſe govern'd of *obviam*, which is put for *obvius*.

Neuter Adjectives are often, by the Poets, put for Adverbs: as,

Multaque ſe incuſat. Virg.

Multa is here uſed adverbially, or may be thus otherwiſe reſolved, *ſecundum multa Negotia*.

Some Adverbs are prefixed to one Mood more than another; as ſome rather to the Indicative, ſome to the Subjunctive, and ſome to the Imperative: but ſuch Adverbs as give a Signification of Contingence or Uncertainty to the Verb, generally require a Subjunctive Mood after them: as,

Si fueris Romæ.

CHAP. VIII.

Of the Conſtruction of Prepoſitions.

THESE Prepoſitions govern an Accuſative Caſe: as,

Ad, penes, adverſus, cis, citra, circiter, extra, Erga, apud, ante, ſecus, trans, ſupra, verſus, & infra,

Ultra,

Ultra, poſt, præter, propter, prope, pone, ſecundum,
Per, circum, circa, contra, juxta, inter, ob, intra.

Theſe Prepoſitions govern an Ablative Caſe: as,

A, ab, & abs, abſque,
Atque palam, pro, præ, de, ex, e, cum, ſine, coram.

Theſe Prepoſitions govern an Accuſative and Ablative too: as,

Sub, ſuper, in, ſubter, clam, caſus addimus ambos.

The Prepoſition *Tenus* governs an Ablative Caſe in both the Numbers, and a Genitive in the Plural only.

A and *e* are uſed before Conſonants, *ab* and *ex* before Vowels and Conſonants, and *abs* before *c q r* and *t*.

Prepoſitions, tho' underſtood, yet govern their uſual Caſes; and every Ablative in particular is govern'd of a Prepoſition expreſs'd or underſtood, it being univerſally true, that this Caſe in all Conſtructions, however abſolute it may appear, depends naturally on ſome

ſome Prepoſition, which may eaſily be diſcovered by the Scope of the whole Sentence: as,

Imperante Auguſto, natus eſt Chriſtus; Imperante Tiberio, crucifixus.

Imperante Auguſto, that is, *ſub Imperante Auguſto*; which Words can otherwiſe have no determinate Senſe.

Thus have I illuſtrated the Rules of Syntax in a compendious and rational Manner, giving Light to what was dark, and Perſpicuity to what was obſcure; ſo that the Scholar may now proceed to the Explication of Authors, who are a Speaking Grammar, and from whom the Meaning and true Uſe of Words, Phraſes, and Rules of Syntax are to be better learnt by Experience, and a natural Application of Authentic Examples, than by all the cold Precepts and Sentiments of Grammarians, which ſeem induſtriouſly calculated to entail Dulneſs upon Poſterity. I ſhall only now obſerve, That all Conſtruction is either Regular or Figurative. Regular Conſtruction is founded upon the Eſſential Properties of Words, and is almoſt the ſame in all Languages. Figurative Conſtruction entirely depends upon Cuſtom, which, either for Elegance or Diſpatch, leaves out a great many

many Words, otherwiſe neceſſary to make a Sentence perfectly full and Grammatical. Having already conſider'd the Rules of Regular Conſtruction, in the plaineſt, cleareſt, and conciſeſt Order, I ſhall briefly explain the Figurative Syntax.

CHAP. I.

Of Figurative Syntax.

IN every Sentence, which is not according to the exact Rules of Grammar, there is either a Deficience or Redundance. And from hence there naturally ariſe two Figures of Syntax, Ellipſis, and Pleonaſmus.

Ellipſis is a moſt extenſive Figure, and is a Compendious Way of Speaking, denoting a Deficiency, or a Want of a Word or Words, abſolutely neceſſary to make good the Regular Syntax: as,

Ipſi nihil nocitum iri. Cæſar.

The Grammatical Reſolution is plainly this; *Viam iri ad nocitum ipſi ſecundum nihil. Nocitum* is here a Verbal Subſtantive of the fourth Declenſion, of both Numbers, and all the Genders.

Pleonaſm

Pleonaſm implies a Redundancy, and is That Figure by which more Words are expreſs'd than are ſtrictly neceſſary to make up the Grammatical Senſe: as,

Ætatem vivebat.

The Word *ætatem* is a Pleonaſm, brought in at firſt by the Incogitancy of the Vulgar, and followed afterwards by better Authors.

Grammarians generally make more Figures than theſe; but either they belong to Rhetoric, or are eaſily reducible to what I have here explained.

The CONCLUSION.

IT now remains that I ſet forth the Order of Language, or the Ornamental Elegancies of placing the Words of a Latin Sentence, whereby the Periods are render'd ſmooth and agreeable to the Ear.

The Subſtantive of the Genitive Caſe, govern'd of another Subſtantive, is elegantly

placed before the Subſtantive of which it is govern'd: as,

Tarentus Lacedæmoniorum Opus, Calabriæ quondam, et Apuliæ, totiúſque Lucaniæ Caput.
L. An. Florus.

The Subſtantive in the Vocative Caſe hath both its Adjective and Verb before it: as,

Vale mea Terentia. Tul. Cic. Ep.

The Caſe governed is placed before the Word governing it, and the Verb is placed almoſt always in the End or Concluſion of a Sentence: as,

Gloriam ingentem, Divitias honeſtas volebant.
Sal. B. C.

The Adjective is frequently placed before the Subſtantive with ſome Word or Words intervening: as,

Nec felicior in Mari, quam in Terrâ Fuga.
L. An. Florus.

The Relative Adjective is elegantly ſet before the Subſtantive with which it agrees, as likewiſe before the Word it is govern'd of: as,

Populo

Populo ut placerent, quas feciſſet Fabulas.

Ter. Andr. in Prol.

The Infinitive Mood is generally placed before the Finite: as,

Poſtquam Divitiæ honori eſſe cæperunt, et eas Gloria, Imperium, Potentia ſequebatur: Hebeſcere Virtus, Paupertas Probro haberi, Innocentia pro Malevolentiâ duci cæpit.

Sal. B. C.

Adverbs are placed before Verbs: as,

Animi Imperio, Corporis Servitio magis utimur.

Sal. B. C.

Two Negatives make an Affirmative: as,

Nullaque non Laudes efferet Hora tuas.

Jonſton. Pſal. xxxv. 28.

Theſe few Obſervations, duly conſidered, will ſoon facilitate the Method of Order in all Compoſitions, and will enable the young Scholar to ſolve the moſt difficult and intricate Paſſages of the Roman Authors, and to arrive at that very Diſcipline of Arts and Eloquence, which made the Ancients the eternal Originals of good Senſe. I ſhall now

lay down ſome plain Rules neceſſary to be remember'd in the rend'ring of *Latin* into *Engliſh*, or in the unfolding and placing all the Parts of a Sentence in their proper Order, that the true Senſe and Meaning of it may appear.

Read a Sentence ſlowly and attentively over, and the Senſe will lead you into the Order, wherein the Words are to be taken. Firſt ſeek for the Subject, that is, the Perſon or Thing whereof any Thing is affirm'd or denied; then find out the Words applied to it, whether Adjectives or others: then find out the Verb, whereby any Thing is affirmed or denied of that Subject or Subſtantive: and if the Verb be Active, the next Word in Order is the Subſtantive, upon which that Action terminates; to which ought to be joined the Adjective, or other Words intended to limit the Latitude of its Signification; and then the other Words ſignifying the other Relations, that Things are conſider'd in by the Mind as having to one another. But that the Tender Pupil may the better comprehend what has been ſaid upon this Head, I ſhall illuſtrate it by an Inſtance from *Livy*: as,

Ex Bello tam triſti læta repente Pax, cariores Sabinas Viris ac Parentibus, & ante omnes Romulo ipſi fecit.. Liv. i. 13.

The

The natural Order of the Words is here greatly inverted, but yet in a Way that runs thro' every Page, in all the Writers in that Language without Exception. Now the Words, reduced to the Order of Nature, muſt ſtand thus: *Pax læta repente ex bello tam triſti, fecit Sabinas cariores Viris ac Parentibus, & Romulo ipſi ante omnes.* *Pax* is the Subject the Author propoſes to ſay ſomething of, and therefore properly and naturally ſtands firſt. The Adjective and what belongs to it, namely, *læta repente ex bello tam triſti*, qualifies the Signification of the Subſtantive *Pax*, and is placed next. After the Subject and what is applied to it, the Verb *fecit* comes next in Order of Nature, whereby ſomething is affirmed of the Subject or Subſtantive *Pax*. And, as the Verb is Active, *Sabinas* therefore immediately follows in the like Order of Nature, and ſignifies the Object upon which that Action terminates, or upon which it has its Effect. *Cariores* follows next, and repreſents the Circumſtances and Condition that the Object of the Verb was in, at the Time of the Action ſignified by the Verb. And then the Terms, *Viris ac Parentibus, & Romulo ipſi ante omnes*, are regularly placed next, ſignifying the other Relations to whom that Affection or Paſſion is intended by the Adjective *cariores*.

This

This is the natural placing of the Words, as being agreeable to the Order in which the Ideas riſe in the Mind, and wherein they muſt be view'd, before they can become intelligible.

When four Latin Hiſtorians have been render'd in a Literal Way, the Leſſon may be then turned into proper and handſome Engliſh; a Literal Tranſlation being too apt to corrupt the Taſte, and make barbarous Engliſh become habitual. The Scholar ought now to become careful in reading with a proper Accent and Emphaſis, and in delivering the whole Sentence with an eaſy, unaffected Cadence, ſuitable to the Subject: To do this, he is always to imagine himſelf in the Author's Place, and to endeavour to ſpeak every thing with the ſame Spirit, that it may be ſuppoſed to be writ: Or, to read, as if it were not the Work of another Perſon; but what his own Mind immediately dictated to him, and ſo as he would deliver it in Converſation. And thus, by a gradual Progreſs from the plaineſt and eaſieſt Authors, the Scholar may begin to read the moſt difficult and ſublime; for which Purpoſe I ſhall now proceed to conduct him thro' the Rules of Orthotony.

ORTHOTONY.

ORTHOTONY treats of the right Pronunciation of Syllables, according to Accent and Quantity; which is not only the Spring of Poetical Measures, but is the Harmony of Oratory as well as Poetry.

CHAP. I.

Of Accent and Quantity.

ACCENT is the raiſing and falling of the Voice in the Pronouncing of Words. There are three Sorts of Accents, namely, an Acúte, a Gràve, and a Circumflêx.

An Acute is a Muſical Term, and is an Elevation or Tenſion of the Voice in the Pronunciation of a Word.

A Grave is likewiſe a Muſical Term, and is a Depreſſion or Remiſſion of the Voice, deſcending

deſcending in the Scale of Muſic, or falling from a higher to a lower Degree of Sound.

The Circumflex is conſtituted by the Union of the Acute and Grave, and is a Kind of Undulation or Waving of the Voice.

Quantity is the Meaſure of every Syllable, and the Time to be taken up in pronouncing it, according to which ſome are called ſhort, others long, and others common. The Proportion between a long and ſhort Syllable, is that of two to one, tho' in ſome Words the Difference is ſo ſmall, that the ſame Syllable may be long or ſhort, as the Meaſure of the Verſe requires; but ſuch a Syllable in Proſe is generally ſhort: as,

Mediŏcris, not *Mediōcris*.

A Vowel before two Conſonants, or a double Letter, is long by Poſition, or by reaſon of the Place where it ſtands. In lengthning Vowels by Poſition, it is indifferent whether both Conſonats be in the ſame Word; or they be divided between the End of one, and the beginning of the next; that is, whether the Poſition be neceſſary or Accidental. As *h* is rather an Aſpirate, than a Letter; ſo it makes no Poſition, and hinders no Eliſion.

A

A ſhort Vowel before a Mute and a Liquid is common. Mute Conſonants concern'd in this Poſition are theſe ſeven, *b c d f g p t:* and of the Liquids there are only two, *l* and *r*. The Reaſon of this variable Meaſure in the Vowel, is the difference of Syllables, on each ſide the Mute and Liquid. So that the Production of Vowels by Poſition is not merely the placing of a Vowel before two Conſonants, but its Coaleſcence into a Syllable with the former of them. When therefore, by the Rules of Orthography, the Mute and Liquid muſt be divided; 'tis not ſo allowable to make the preceding Vowel common.

One Vowel before another, in diſtinct Syllables of the ſame Word, is always ſhort; excepting *e* in the Genitive and Dative of the fifth Declenſion. Nevertheleſs *e* is ſhort in *fidĕi, ſpĕi, rĕi*. In Genitives in *ius*, the *i* is generally common; unleſs in *alterĭus*, where it is always ſhort, and in *alīus*, where it is always long. But *alīus, illīus, ipsīus, iſtīus*, and other Genitives which are thus common in Verſe, are long in Proſe. *Fi* in *fio* is alſo long, unleſs *e* and *r* immediately follow; as, *fĭerem, fĭeri*. In Words of a Greek Original the Vowel before another is commonly long.

When, by the quicker Pronunciation of two Vowels, there happens a Coaleſcence in their Sound, that Mixture produces a Diphthong, and then of two Sounds ſingly ſhort is made one long Syllable; unleſs a Vowel follows, as in *prăire*, *prăuſtus*, *prăamplus*.

The Prepoſitions *à*, *de*, *è*, *ſe*, *di*, *pro*, are long in Compoſition; only *di* in *dirimo* and *diſertus* is ſhort. *Re* is ſhort, except in *refert*, when it ſignifies, it imports; becauſe it does not come from the Prepoſition, but from the Subſtantive *Res*. The other Prepoſitions are ſhort; except *pro*, which is ſomtimes long, ſometimes ſhort, and ſometimes common.

Perfect Tenſes conſiſting of two Syllables have their firſt Syllable long; as *Vēni*, *vīdi*, *vīci*. Except *Bĭbi*, *dĕdi*, *fĭdi* from *findo*, *ſcĭdi*, *ſtĕti*, *tŭli*. Perfect Tenſes conſiſting of three Syllables, by a Repetition of the firſt, have the firſt ſhort; as, *pĕpendi*, *tĕtendi*, *tŏtondi*, *mŏmordi*.

In judging of the Quantity of Verbs, the Vowel muſt be obſerved which is the Characteriſtic of the Conjugation before *re* in the Infinitive Active; that is, *a* in the firſt Conjugation is long, except only in *Do* and its Compounds; *e* in the ſecond is long; *e* in the third is ſhort; and *i* in the fourth is long.

The

The Perfect Tenſe of the Subjunctive Mood hath the Penultimate Plural ſhort; as *Amaverĭmus*, *amaverĭtis*; and the Future Tenſe of this Mood has its Penultimate Plural long; as, *amaverīmus*, *amaverītis*: But in Verſe this Penultimate of the Plural is common.

A Syllable is long or ſhort by the Authority of the Poets, when a Rule is wanting.

A Final declined, except in ſome Vocative Caſes of Greek Words ending in *as*, the Ablative Caſe, and in the Imperative Mood, is generally ſhort; *A* Final undeclined is generally long.

E Final is generally ſhort; except in the fifth Declenſion, ſome Adverbs, and in the ſecond Perſon ſingular of the Imperative Active of the ſecond Conjugation, in Greek Words, and Monoſyllables, *quĕ nĕ vĕ* excepted, which are always ſhort.

I Final is generally long. But *mihi*, *tibi*, *ſibi*, *ubi*, *ibi*, are are either long or ſhort.

O Final is common, except in Datives and Ablatives, Monoſyllables, and in ſome Adverbs.

U Final is long, *Y* is ſhort.

Words ending in *b d l n r t* are generally ſhort.

C is generally long.

As and *Es* Final are for the moſt part long.

Is Final is generally ſhort, except in the oblique Caſes Plural, and in the ſecond Perſon ſingular of Verbs which form *ītis* in the Plural.

Os Final is generally long.

Us Final is generally ſhort, except in the oblique Caſes ſingular, and in all the Caſes Plural of the fourth Declenſion, and in Monoſyllables, and in Subſtantives which make the Penultimate long in the Genitive Caſe increaſing.

Ys Final is ſhort without exception.

The laſt Syllable in Hexameter and Pentameter Verſes is always long, on the Account of That Pauſe, by which, at the End of a Verſe, the Pronunciation of the laſt Syllable is neceſſarily lengthened: But in Lyric

Lyric Longs it is either long or ſhort, as the Occaſion of the Metre requires.

As the Quantity and Meaſure of Syllables are of a vaſt Extent, it is more Adviſable for the Scholar to read with Care and Attention the moſt celebrated Roman Poets, who will with Delight inſtruct him in all the Niceties of a Graceful Utterance, enrich his Fancy with many beautiful Ideas of Things, and furniſh his Judgment with a great Variety of Notions. I ſhall therefore add a brief Account of Poetical Meaſures, in the ſeveral Kinds of Verſes which are in moſt Eſteem.

CHAP. II.

Of the Poetry of the Latins.

A Verſe is an orderly Train of Poetic Meaſures, confined to a certain Number of Feet.

A Foot is a diſtinct Movement of two or three Syllables, in each Step or Cadence of a Verſe. The Powers and Names of theſe Feet are as follow.

The

The Diſſyllable Feet are,				The Triſſyllable are,			
Pyrrhic	◡	◡	*Pius.*	Tribrac	◡	◡	◡ *Dominus.*
Iambic	◡	—	*Amans.*	Dactyl	—	◡	◡ *Eligit.*
Trochee	—	◡	*Ardet.*	Anapeſt	◡	◡	— *Animas.*
Spondee	—	—	*Cælum.*	Moloſs	—	—	— *Cæleſtes.*

Theſe Meaſures of two and three Syllables are ſufficient to explain all Poetic Numbers.

The Pyrrhic is very rapid, but neither magnificent nor weighty.

The Iambic is a lively Meaſure, and, from its Simplicity, and Proximity to common Diſcourſe, is peculiarly proper and natural for the Stage.

The Trochee is an effeminate Foot, and agreeably adapted to expreſs weak and languid Motions.

The Spondee is weighty and majeſtic, and has an even and ſteady Pace.

The Tribrac is very rapid, but low and of no Weight.

The Dactyl imitates briſk Motion and nimble Strokes, is chiefly accommodated to the

the Beauty of Harmony, and is the greateſt Ornament of Heroic Verſe.

The Anapeſt is a very ſprightly Foot, and of a Movement proper to excite and enrage.

The Moloſs is ſublime and Majeſtic in the Slowneſs of its Meaſures.

We learn from this Variety of Meaſures, the Method of ſignifying Motions, and Actions, and all the Paſſions by Sounds. So that Meaſures, inſtead of being Fetters to Senſe, are in Readineſs to run along with the Warmth of Rapture, and to give a farther Repreſentation, in the Correſpondence of their Sounds to what they ſignify. Thus *Virgil* very aptly applies the Spondee, that the Sound of his Words may be a Kind of Echo expreſſive of his Senſe.

Illi inter ſeſe magnâ Vi Brachia tollunt.

And in like manner he accommodates the Dactyl to the Motions intended to be expreſs'd by it.

Stare loco neſcit, micat Auribus, et tremit Artus.

One would eaſily think it ſhould have been *Aures*, as well as *Artus*. But the Caſe is elegantly

gantly chang'd, to expreſs the quick Motion of the Ears in the Dactyl; the Spondee being inſufficient to convey that Idea.

Soft is the Strain when Zephyr gently blows,
And the ſmooth Stream in ſmoother Numbers flows;
But when loud Surges laſh the ſounding Shore,
The hoarſe, rough Verſe ſhould like the Torrent roar.
When Ajax ſtrives, ſome Rock's vaſt Weight to throw,
The Line too labours, and the Words move ſlow;
Not ſo, when ſwift *Camilla* ſcours the Plain,
Flies o'er th' unbending Corn, and ſkims along the Main.

Mr. *Pope*'s Eſſay on Criticiſm.

Homer and Virgil are both frequent in their adapting Sounds to the Thing they ſignify. One Example will ſerve for both; becauſe Virgil borrowed the following Verſes from Homer's Odyſſes.

Unà Euruſque Notuſque ruunt, creberque Procellis Africus; et vaſtos volvunt ad Litora Fluctus.

Æ. I. 85.

Συν δ' Ευρος, Νοτος' επεσεν, Ζεφυρος δυσανης,
Και Βορεης αἰθρηγενετης, μεγα κυμα κυλινδων.

ΟΔΥΣ. Ε. 295.

The Spondee and Dactyl are the moſt conſiderable Feet, as being the Meaſures of the Hexameter and Pentameter. Theſe two Feet are of an equal Time, but different Movement.

An Hexameter conſiſts of ſix Feet, for Kind Spondees and Dactyles, to be uſed at the Poet's Diſcretion; except that the fifth Place is generally to have a Dactyl to make the Verſe run ſmooth, and the ſixth a Spondee. By this Limitation, the Poet is at Liberty to employ more or fewer Syllables, as he pleaſes; and yet he cannot but keep the ſame Meaſure and Proportion of Time. For the Spondee of two long Syllables, is equal in Time to the Dactyl, of one long and two ſhort. So that whether the Poet employs more Dactyls, or more Spondees, or an equal Number of each, the Quantity of Time is ſtill the ſame; though the Cadence is almoſt infinitely, and conſequently moſt agreeably varied and diverſified. The Hexameter Verſe has ſomething grave and majeſtic in it, but becomes more ſimple and familiar, when join'd to the Pentameter.

The Pentameter conſiſts of five Feet, either of the two firſt being a Spondee or Dactyl, and then a long Syllable at the End of a Word; after this two Dactyls with

another long Syllable at the Cloſe, which, with the former long Syllable, evens the Meaſure. A Pentameter was anciently reſolved into other Feet, whereof the two Firſt were as before, the third a Spondee, and the two laſt were Anapeſts. But the reſolving it into the Hexameter Feet, with which it is alternately joined, is eaſier to the Learner.

An Aſclepiad conſiſts of a Number of Feet in this Order; a Spondee, a Dactyl, a long Syllable, and then two Dactyls.

A Sapphic conſiſts of a Trochee, a Spondee, a Dactyl, and two Trochees. An Ode of this Sort is compoſed in a Stanza of three Sapphics, and an Adonic, which contains the two laſt Feet of an Hexameter; namely, a Dactyl and a Spondee. The Sapphic is ſmooth and flowing, and derives Abundance of Grace from the Adonic, which terminates the Stanza.

An Alcaic Verſe is full of Force and Grandeur, and conſiſts of a Spondee, an Iambic with a long Syllable, and then two Dactyls.

An Iambic conſiſts either of ſix or four Iambic Feet; that of ſix is Trimeter Iambic, and that of four is Dimeter; ſo called, becauſe they anciently meaſured Iambic Verſe by

by double Feet. For Trimeter, ſee the Prologues and firſt Scenes of Terence. But Terence takes the Liberty of putting a Spondee, or a Foot equal to it, in any Place; and ſo artfully varies his Numbers, that you will ſcarce find two Verſes in twenty exactly alike in every Syllable. The Reaſon of this Variety in Trimeter or Senarian Verſe is built on this Hypotheſis; namely, a ſhort Syllable is as one to two, and a long Syllable as two to one. Hence a Dipyrrhic ⏑ ⏑ ⏑ ⏑, a Dactyl — ⏑ ⏑, or an Anapeſt ⏑ ⏑ —, is equal to a Spondee — —, and a Tribrac ⏑ ⏑ ⏑ to an Iambic ⏑ —; which equal Feet are promiſcuouſly uſed in Terence for each other.

Upon the whole it may be obſerved, that Nature having given the Ear a quick Senſe of Sounds, leads it withal to make Choice of different Sorts of Meaſures, Cadences, and Ornaments, according to the Matters treated of, and the Paſſions to be expreſſed. The Majeſtic Gravity of the Hexameter agrees with the Solemnity of the Epic, which, as it repreſents the great Actions of Heroes, demands therefore a grave and majeſtic Verſification. It requires Verſes, which have a Solemnity in their March, have a longer Meaſure, without over-haſty or precipitate Motions, and which end with a Noble Fall, ſupported by the Gravity of a Spondee. The Softneſs of the

Pentameter, alternatively added to the Hexameter, fits that to the Sweetneſs of the Elegy. The Aſclepiad, Sapphic, and Alcaic Meaſures, are moſt ſuitable to the Muſical Spirit of Odes and Songs; which form a Sort of Poetry full of Images, were uſually attended with Dancing, ſeem to require ſhorter Verſes, which bound, caper, and ſhoot out like Arrows, and by their ſwift and rapid March aſſiſt the lively Sallies of the Soul. As the Dramatic Poem has neither the Majeſty of the Epic, nor the Impetuoſity of Hymns and Odes, ſo it ſuits beſt with the Iambic Foot, which gives Harmony enough to Verſes to raiſe them above the common Language, and leaves them notwithſtanding ſufficient Simplicity to agree with the familiar Diſcourſe of the Actors, introduced upon the Stage.

CHAP. III.

Of Scanning Verſes.

TO Scan a Verſe, is to give the right Meaſure of it, by dividing it into its ſeveral Feet; in Order to which, theſe following

lowing Peculiarities are to be obſerved, which are called the Figures of Scanning.

Synalæpha is the Eliſion of a Vowel or Diphthong, when the following Word begins with a Vowel: as,

Conticuere omnes, intentique ora tenebant.

— ◡◡|— —| — —|— —|—◡ ◡|——
Conticuer' omnes, intentiq' ora tenebant. Virg.

But ſometimes this Eliſion is diſpens'd with, eſpecially in theſe Words, *heu, o, io:* as,

— ◡◡ |— ◡ ◡|—
Heu! ubi pacta Fides? Ovid.

— ◡◡ |— ◡ ◡|— —|— —|— ◡ ◡—|—
O Pater, O hominum Divûmque æterna Poteſtas!
Virg.

— ◡ ◡|—◡ ◡|—◡ ◡|—◡ ◡|—◡ ◡|——
Et bis Io Arethuſa, Io Arethuſa, vocavit.

And ſometimes, by the Omiſſion of a Synalæpha, the preceding Vowel or Diphthong is ſhortened: as,

—◡ ◡| — ◡ ◡|—
Credimus? An, qui amant—— Virg.

——*Flerunt*

— ⏑ — ⏑ ⏑ ⏑ - ω | — —
——*Flerunt Rhodopeïæ Arces.* Virg.

Ecthlipſis is the Eliſion of *m* with a Vowel before it in the End of Words, when the following Word begins with a Vowel: as,

O Curas hominum, O quantum eſt in Rebus Inane!

— — ⏑ — ⏑ ⏑ | — — | — — | — ⏑ ⏑ ⏑ — —
O Curas homin', O quant' eſt in Rebus Inane!
Perſ.

Synæreſis is the Contraction of two Vowels into one Syllable in the ſame Word: as,

— — ⏑ — ⏑ — | — — | — ⏑ ⏑ ⏑ — —
Sint Mæcenates, non deerunt, Flacce, Marones.
Mart.

Diæreſis is contrary to the former Figure, and makes two Syllabes of one: as,

— ω ⏑ — — ⏑ — — ω ⏑ - ⏑ ⏑ ⏑ —
Debuerant Fuſos evoluïſſe ſuos.

Cæſura is when there remains a Syllable in the End of a Word, after a Foot is finiſhed; and it is ſo called, becauſe the Word is cut after ſuch a Manner, that the End of That Word is the Beginning of the next Foot. This is ſo frequent, that no Hexameter Verſe

Verſe will run ſmooth without it; and the more of theſe Sections there are in a Verſe, the more ſweetly will the Meaſure flow. And though the laſt Syllable of a Word be ſhort, yet, as it begins a new Foot after a Cadence, 'tis ſometimes allowed to gain one Time by it, ſo that a Syllable by Nature ſhort, becomes long: as,

—ᴗ ᴗ|— —|— ᴗ ᴗ|— ᴗ ᴗ|— ᴗ ᴗ|— —
Sideraque, Ventique nocent, avidæque Volucres.
Virg.

But this Effect, as to the Quantity, is rather to be obſerved than imitated. The Prince of Poets, and the great Arbiter of Verſe, might claim a diſcretionary Power of ſuſpending the Laws of it, as he ſaw Occaſion; but we are not to invade his Prerogative, or, under the ſacred Name of Virgil, arrogantly to tranſgreſs the Laws of Quantity.

Poetical Licence is a Variation from the common Rules, wherein the Latin Poets, departing from the ſtrict Laws of the Muſes, have ſometimes, upon an Exigence, relieved themſelves by an aſſumed Authority.

An Aſclepiad is thus Scanned.

——|— ᴗ ᴗ|—|—ᴗ ᴗ |— ᴗ ᴗ
Mæcenas Atavis edite Regibus. Hor.

A Sapphic

A Sapphic thus.

— ◡|— —|— ⏑|— ◡ |— ◡
Integer Vitæ, Scelerisque purus,
— ◡|— —|— ◡ ◡|— ◡ | — •
Non eget Mauri Jaculis, neque arcu,
— ◡|—|— ◡ ◡|— ◡|— ◡
Nec venenatis gravidâ Sagittis,
— ◡ ◡|— —
Fusce, Pharetrâ. Hor.

An Alcaic thus.

— —| ◡—|—|— ◡ ⏑ |— ◡ ◡
Fortes creantur fortibus et bonis. Hor.

The pure Iambic thus.

◡—|◡ —|◡ —|◡ —|◡—| ◡—
Suis et ipsa Roma Viribus ruit. Hor.

The mixt Iambic changes the Iambic Foot in the odd Places, that is, in the first, third, and fifth Places, into a Spondee, Dactyl, Tribrac or Anapest; but in the Second, and fourth Places, into a Tribrac only.

— —|◡ —| —— | ◡ —
Dimeter. *Fortuna non mutat Genus.* Hor.

— ◡ ◡ | ◡ —|— —|◡—|◡ ◡—| ◡—
Trim. *Obsequium Amicos Veritas Odium parit.* Ter.

Trimeter.

Trimeter. *At ô Deorum quiſquis in Cælo regis*

Dimeter. *Terras, et humanum Genus.* Hor.

How the Verſes above are commonly ſcann'd, the Bars, ſhewing the Intervals of Elevation and Poſition, will obviouſly explain.

But as Latin Epiſtles are with great Reaſon to be prefer'd to Themes, Declamations, or Verſes; I ſhall therefore give an Account of the Roman Calendar, in order to Date ſuch Exerciſes after the Roman Manner; and ſhall add a ſhort Hiſtory of the Reformation of the Calendar by Pope *Gregory*.

THE CALENDAR.

CHAP. I.

Of the Roman Calendar, with Rules for finding out the Calends, Nones, and Ides.

ROMULUS, little ſkill'd in Aſtronomy, divided the Year into ten Months, and called the firſt Month March, from the Name of his Father. This Way of computing the Year, agreeable to the Courſe neither of the Sun, nor the Moon, bred great Confuſion. Hence the Beginning of Romulus's Year was very uncertain, and unfix'd to any preciſe Seaſon; to remove which inconvenience, he order'd ſo many Days to be added Yearly, as would make the State of the Heavens correſpond with the firſt Month, without incorporating thoſe additional Days. But, as the Courſe of the Sun and Moon diſagreed very much in this Computation, his Succeſſor Numa Pompilius, obſerving that the cold Weather was found in Summer, and

and the Harveſt in the Winter Seaſon by That Miſtake, corrected this irregular Conſtitution of the Year, by adding the two Months of January and February to Romulus's Year, which brought Time to a greater Equality. But even now it was left in ſuch a vague, unſettled, and imperfect State, that Julius Cæſar, perceiving this Calculation to be ſtill wrong, attempted another Reformation of the Calendar, forty three Years before the Birth of Chriſt, by accommodating the Courſe of the Year to the exact Courſe of the Sun's Revolution in the Zodiac, or to That Period of Time, in which it returns to the Point, from whence it ſet out: And, having run all the irregular Days into one Year of Confuſion, he brought the Calendar again to Order, by dividing three hundred and ſixty five Days, and ſix Hours, into twelve Artificial Months. And, to ſupply the Deficiency or Omiſſion of the ſix Hours, he ordered a ſupernumerary Day to be intercalated and inſerted every fourth Year, after the twenty third of February; whereby the Chriſtian Feſtival of St. Matthias is poſtponed every fourth Year. This Day was then called *Sexto Calendas:* and becauſe, in counting it twice, they ſaid *Bis ſexto Calendas*, from its being a Repetition or Duplicate of the ſixth of the Calends of March, our Intercalary or Leap-Year, for this Reaſon, ſtill retains the

Name of Biſſextile. The Year thus divided is called the Julian Year, in Remembrance of That Emperor, and is denominated the Old Stile.

The Roman Month is divided into Calends, Nones, and Ides, all which are reckon'd backward. Romulus began his Months upon the firſt Day of the New Moon, when one of the Inferior Prieſts was wont to aſſemble the People in the Capitol, and call over as many Days as there were between that and the Nones: And ſo, from the old Word *calo*, the firſt of thoſe Days had the Name of *Calendæ*, which are the firſt Days of every Month: as, *Calendis Januariis*, is the firſt Day of January; *Pridie Calendarum vel Calendas* is the thirty firſt Day of December; *Tertio Calendarum vel Calendas* is the thirtieth; *Quarto Calendarum vel Calendas* is the twenty ninth, *&c.*

The Nones, being four, follow the Calends; and they are ſo called, becauſe there were nine Days from them to the Ides. *Quarto Nonas Januarii* is the ſecond Day of January; *Tertio Nonas Januarii* is the third Day of January, *&c.*

The Ides in each Month are eight, which, as they are generally about the middle of the

the Month, are derived from the obſolete Verb *Iduare* to divide. *Octavo Iduum vel Idûs Januarii* is the ſixth Day of January; and ſo 'till you come to the Ides themſelves, *Idibus Januariis*, that is, the thirteenth Day of January. It is to be obſerved, That when the Accuſative Caſe is uſed, the Preposition *ante* is underſtood: as, *Tertio Calendas, Nonas, Idus*, is *tertio Die ante Calendas, Nonas, Idus*. After the Ides, the Calends following are to be reckon'd to the next Month. All theſe Directions will plainly appear by the Table ſubjoined.

A TABLE

A

TABLE

OF THE

KALENDS, NONES, and IDES.

	Mar. Mai. Jul. Octob.	Jan. Aug. December.	Apr. Jun. Sept. Nov.	Februarius.
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	6°— Nonas.	4°— Nonas.	4°— Nonas.	4°— Nonas.
3	5°— Nonas.	3°— Nonas.	3°— Nonas.	3°— Nonas.
4	4°— Nonas.	Pridie Nonas.	Pridie Nonas.	Pridie Nonas.
5	3°— Nonas.	Nonæ.	Nonæ.	Nonæ.
6	Pridie Nonas.	8°—— Idus.	8°—— Idus.	8°—— Idus.
7	Nonæ.	7°—— Idus.	7°—— Idus.	7°—— Idus.
8	8°—— Idus.	6°—— Idus.	6°—— Idus.	6°—— Idus.
9	7°—— Idus.	5°—— Idus.	5°—— Idus.	5°—— Idus.
10	6°—— Idus.	4°—— Idus.	4°—— Idus.	4°—— Idus.
11	5°—— Idus.	3°—— Idus.	3°—— Idus.	3°—— Idus.
12	4°—— Idus.	Pridie Idus.	Pridie Idus.	Pridie Idus.
13	3°—— Idus.	Idus.	Idus.	Idus.
14	Pridie Idus.	19°—— Kal.	18°—— Kal.	16°—— Kal.
15	Idus.	18°—— Kal.	17°—— Kal.	15°—— Kal.
16	17°—— Kal.	17°—— Kal.	16°—— Kal.	14°—— Kal.
17	16°—— Kal.	16°—— Kal.	15°—— Kal.	13°—— Kal.
18	15°—— Kal.	15°—— Kal.	14°—— Kal.	12°—— Kal.
19	14°—— Kal.	14°—— Kal.	13°—— Kal.	11°—— Kal.
20	13°—— Kal.	13°—— Kal.	12°—— Kal.	10°—— Kal.
21	12°—— Kal.	12°—— Kal.	11°—— Kal.	9°—— Kal.
22	11°—— Kal.	11°—— Kal.	10°—— Kal.	8°—— Kal.
23	10°—— Kal.	10°—— Kal.	9°—— Kal.	7°—— Kal.
24	9°—— Kal.	9°—— Kal.	8°—— Kal.	6°—— Kal.
25	8°—— Kal.	8°—— Kal.	7°—— Kal.	5°—— Kal.
26	7°—— Kal.	7°—— Kal.	6°—— Kal.	4°—— Kal.
27	6°—— Kal.	6°—— Kal.	5°—— Kal.	3°—— Kal.
28	5°—— Kal.	5°—— Kal.	4°—— Kal.	Pridie Kal.
29	4°—— Kal.	4°—— Kal.	3°—— Kal.	
30	3°—— Kal.	3°—— Kal.	Pridie Kal.	
31	Pridie Kal.	Pridie Kal.		

Anno Bissextili Dies [illegible] in Februario [illegible] Kal. Mart. [illegible] ponitur.

CHAP.

CHAP. II.

Of the Gregorian Reformation of the Year, or the New Stile.

THE Meaſure of the Sun's Courſe is certain, and the entire Revolution of this Courſe is called the Aſtronomical Year: But as this Courſe is not concluded in an entire Number of Months, Days, and Hours; for ſome Minutes muſt be added to it; from thence has ariſen a conſtant Difficulty to regulate the Year. Pope Gregory the 13th, in the Year 1582, obſerving that, from the Time of Julius Cæſar's Regulation, which we ſtill retain in the Britiſh Dominions by the Name of the Julian or Old Stile, The Lunations and Æquinoxes had anticipated ten Days by the Deficiency of eleven Minutes every fourth Year to make the Biſſextile perfect, he retrenched thoſe ten Days throughout every Nation and Country, where his Power extended: Which ſhifted the fifth Day of October to the fifteenth, the Birth-Day of That Pope. And that the Æquinox might never retrocede for the Future, it was then provided, that every four

four hundred Years, three Biſſextile Years ſhould be left out; that is, in the Year 1700, 1800, 1900; and ſo again in 2100, 2200, and 2300, leaving the Year 2000 to have its Biſſextile, and ſo every four Hundredth Year.

This Regulation is called the Gregorian or New Stile, and varies one Day more from the Julian or Old Stile, every One hundred and thirty one Years; ſo that now the States and People that have not ſubmitted to the Gregorian or New Stile are eleven Days behind it in their Account of the Year.

Notwithſtanding the Gregorian Year is reduced to ſuch a State of Correctneſs, yet it is far from being quite perfect; for in four Centuries, the Julian Year gains three Days, one Hour, and twenty Minutes; but it is only the three Days which are kept out in the Gregorian Year, ſo that there is ſtill an Exceſs of one Hour, and twenty Minutes, in four Centuries, which, in ſeventy two Centuries, amounts to a whole Day.

According to this Account the New Year begins from the Midnight which precedes the

the firſt Sun-Riſing of the Month of January. But the moſt ſenſible Knowledge to be had of the Duration and Beginning of the Solar Year, is obtained by obſerving the Day on which the Shadow of the Perpendicular Needle of a Quadrant is found longeſt at Noon; it being a certain Sign that the Sun is then moſt depreſs'd, and conſequently that we muſt there ſet down the End of the preceding Year, and the Beginning of the next; which is viſible by the Exaltation of the Sun, whoſe Shadow will not be found equal again, 'till after the Revolution of a juſt Year. It now remains that I briefly ſubjoin the foregoing Rudiments in Latin Metre, and that I then proceed to the Critical Diſſertation on the Roman Claſſics in a Chronological Order, and ſo conclude.

ORTHOGRAPHIA.

A ſub directo memorabilis Oris Hiatu eſt.
B ſimul incluſis profertur utrinque Labellis.
C Linguam adpulſos compellit ad uſque Molares.
D ſuperos Linguam cogit contingere Dentes.
E paulùm preſſâ profertur Gutture Linguâ.
F Labrum inferius ſuperis cum Dentibus urget.
G damus, extremum quum tangit Lingua Palatum.
H oritur tractis quum Ventus Faucibus halat.
I Linguam impellit collidi Dentibus imis.
L facit extremum contingens Lingua Palatum.
M quum fit, preſſum premitur per utrumque Labellum.
N Linguâ adpulſâ collidit Litera Dentes.
O venit, exoritur quum Spiritus ore rotundo.
P datur eruptis tibi Litera muta Labellis.
Q fit, in Adpulſu quum ſtringimus Ora Palati.
R facit ut ſupero criſpetur Lingua Repulſu.
S quum fit, peragit colliſo Sibila Dente.
T Linguam Impulſu contactis Dentibus excit.
V facit Os ſtrictum, collectaque Labra fatigat.
X reddit quicquid C atque S formare videmus.
Ypſilon apprênſiis Labris procedere juſtum eſt.
Zeta ſepulchrales imitatur concita Dentes.
Proſtheſis apponit Capiti, quod Aphæreſis aufert.
Syncopa de medio tollit, ſed Epentheſis infert.

Auferi

Aufert Apocope Finem, quem dat Paragoge.
Index eliſæ Vocalis Apoſtrophus hæret.
Jungit Hyphen Voces, nectitve Ligamine Partes.

ANALOGIA.

Quinque tibi Claſſes recitantur in Ordine Vocum.
Cum Genere, et Numero, et Caſu eſt variabile Nomen.
Nomina cuncta Mares ſignantia, Maſcula dicas.
Fæmellas quæ ſignificant Muliebria ſunto.
Fæmineum capit Urbs, aut Inſula, Gemma, vel Arbor;
Maſculeumque Genus ſibi, Mons, Fluviuſque cooptat.
Pauca Genus capiunt pro ſexu Nomina utrumque.
Sed Generis neutri invariabile Subſtantivum.
Quæ Numero aut Caſu ſunt deficientia, vel quæ
Aut Genus, aut Flexum variant, Heteroclita ſunto.
Quæ nullos variant Caſus, Aptota vocabis.
Eſtque Monoptoton Nomen cui Vox cadit una.
Sunt diptota, quibus duplex Flexura remanſit.
Tres quibus inflectis Caſus, Triptota vocantur.
Propria vix Numerum tranſcendunt Nomina primum.
Vox Domus eſt Formæ quartæ, pariterque ſecundæ.

Adjectiva Genus, Numerum, Caſumque tenebunt.
Verba Modos retinent, Perſonas, Tempora, Voces.

SYNTAXIS.

Cum recto Caſu Verbum ſe jungere gaudet;
Et Subſtantivis ſic Adjectiva cohærent.
Dignior eſt Perſona, Genuſve, quod ordine primum eſt.
Sexu ſi careant, neutrum Genus aptius uſu eſt.
Poſt Subſtantivum Genitiva ſequetur Imago,
Nomina ſi duo concurrant in diſpare Senſu.
Poſcit Vox, cui nexa Relatio, ſæpe Dativum.
Proprius Activis Accuſativus adhæret.
Subſequitur poſt Verbum aliud Modus Infinitus.
Deficit Ellipſis; Verbis Pleonaſmus abundat.

ORTHOTONIA.

Unica longa breves exæquat Syllaba binas.
Vocalis longa eſt ſi Conſona bina ſequatur.
Muta Liquenſque brevem communem reddere gaudent.
Vocalis brevis eſt aliâ ſubeunte, ſed omnis

Corripit

Corripit Alterĭus Vates, producit Allīus.
Vocales inter binas, Vau Conſona ſæpe
Extendit primam; facit hoc Jod Conſona ſemper.
Diphthongus longa eſt in Græcis atque Latinis.
Præterita aſsumunt primam Diſſyllaba longam.
Sex Pedibus conſtant Heroïca Carmina, quintus
Dactylus eſse ſolet, Spondæus in Ordine ſexto.
Vocalem Synalæpha ſolet truncare priorem.
Syllaba de binis confecta Synæreſis eſto.
Dividit in binas partita Diæreſis unam.
Finalem Cæſura brevem producere gaudet.

Nil reſtat, quin jam Muſarum Encomia dicam.
Clio Secla retro memorat Sermone Soluto.
Euterpes geminis loquitur cava Tibia Ventis.
Voce Thalia cluens Soccis Dea comica gaudet.
Melpomene reboans Tragicis ferveſcit Iambis.
Aurea Terpſichores totam Lyra perſonat Æthram.
Fila premens Digitis Erato Modulamina fingit.
Flectitur in faciles varioſque Polymnia Motus.
Uranie Numeris ſcrutatur Munera Mundi.
Calliope doctis dat Laurea Serta Poetis.

Calendarium Romanum.

Tempora digereret cum Romæ Conditor Anni,
Martis erat primus Menſis, Veneriſque ſecundus,
Tertius à Senibus, Juvenum de Nomine quartus;

Tum

Tum quintus fuerat Menſis Quintilis, et inde
Qui ſequitur, Nomen Numeri de Nomine ſumit:
Annus erat, decimum cum Luna repleverat Orbem.

At Numa nec Janum, nec avitas præterit Umbras,
Et binos Menſes antiquis Menſibus addit.
Februa Romani dixere Piamina Patres,
Menſis ab his dictus, veteris fuit ultimus Anni.
Sed tamen errabant etiamnum Tempora, donec
In melius cæpit Cæſar diſponere Menſes.
Julius hinc magno deductus Menſis Iülo eſt,
Sextilemque vocant Auguſti à Nomine Menſem.

Sex Maius Nonas, October, Julius, et Mars,
Quatuor at reliqui: tenet Idus quilibet octo.
Inde Dies reliquos omnes dic eſſe Calendas,
Nomen ſortiri debent quæ à Menſe ſequenti.
Junius, Aprilis, Septemque, Novemque tricenos,
Unum addas reliquis, viginti Februus Octo.

A

Critical Diſſertation

ON THE

ROMAN CLASSICS,

IN A

Chronological Order.

A Preliminary Introduction.

THE ROMAN CLASSICS are the ineſtimable Treaſures of Hiſtory, Poetry, Oratory, and Philoſophy; which Men of Taſte and Science in all Ages and Nations have eagerly ſtudied, and unanimouſly admired. We can know nothing of Politeneſs in Perfection, but by converſing with them, and paying a particular Veneration for theſe moſt refined Pieces of Antiquity. I ſhall therefore endeavour to kindle an Affection for pure and ſound Learning, by repreſenting theſe compleat Models

Models of *Rome* in their peculiar and diſtinguiſhing Light, from the firſt Improvements of the Latin Tongue, to the Critical Period of its Duration, the End of the Reign of the Emperor *Trajan*. For the greateſt Part of the ſucceeding Princes found it ſo hard an Enterprize to defend their own Territories from the Incurſions of barbarous People, that they had but little Leiſure or Concern to guard the Poſſeſſions of the Muſes. We have therefore thought it more proper to ſtop here, than enter into a barren Wilderneſs, where the Country, for a long Way, lies deſolate and uncultivated; or, if perchance any Fruit is to be ſeen, like the fam'd fictitious Apples about the Banks of the *Dead Sea*, it crumbles, at the very firſt Touch, into Duſt and Aſhes. The heavy, confuſed, and groſs Ornaments of the old *Gothic* Buildings, placed uſually without Choice, contrary to all good Rules, and out of all true Proportions, are a lively Image of the vitiated Taſte of ſubſequent Writers: So that from this Juncture we meet with little elſe but a Picture of human Nature, in its utmoſt Deformity; ſuch as we can hardly view with Patience, and much leſs with Pleaſure. The *Roman* Muſes as well as Eagles now ſtoop'd gradually from their former Height, 'till they were at laſt ſwept away by an Inundation of Ignorance. For as the Spirit of Learning expired

expired, an Ocean of Miracles and Wonders ſoon burſt in, which became more Injurious than the ſeveral Ravages of the Northern Nations, or the deſtroying Hand of Time itſelf. So that this Land of Ingenuity, once the Metropolis of the whole World, the Seat of Arts, Empire and Glory, now lies ſunk in Sloth, Ignorance and Poverty; and is enſlaved to the moſt cruel, as well as the moſt contemptible of Tyrants, *Superſtition* and *Religious Impoſture.*

Learning and Rome *alike in Empire grew,*
And Arts ſtill follow'd where her Eagles flew.
From the ſame Foes, at laſt, both felt their Doom,
And the ſame Age ſaw Learning fall, and Rome.
Mr. POPE.

A *Critical Diſſertation* on the *Roman Claſſics.*

Marcus Accius Plautus.

Marcus Accius Plautus is the firſt Author we meet with, and he died in the 569th Year from the Foundation of *Rome.* He is the very Fountain of pure Latin, all the Flower and Elegancy of the Roman Language being comprehended in Him. He

is juſtly to be commended for his judicious Care of keeping his Subjects always in View, and following the Chaſe of the Intrigue ſo cloſely, as not to give the Reader or Spectator Time to trouble Themſelves with Doubts concerning the Diſcovery. His Plots are pleaſantly turn'd, his Perſons are accommodated to the Nature of Things, and his Sentences to the Uſe of Life. In ſhort, it is the general Character of this Comic Writer, That he was ingenious in his Deſigns, happy in his Imaginations, and fruitful in his Inventions.

Publius Terentius Afer.

Publius Terentius Afer died in the 594th Year of Rome. His Stile is accurate, natural, and polite, and is every where ſo modeſt, ſo chaſte, and ſo baſhful, that even a Veſtal need not be afraid of his Company. He perpetually keeps up an agreeable Smile, and an eaſy Chearfulneſs, and his Ethical Characters are a Standard of Imitation to all Ages. There is a Dignity and Gracefulneſs in his Sentiments, ſo ſuitable to the Gravity of a noble Roman, that all his Comedies have their peculiar Beauties, and were judged to be Compoſitions worthy of the wiſe Lælius and the great Scipio. The Andrian and the Brothers excel in their Characters and Manners; the Eunuch and Phormio in the Vigour and

and Livelineſs of their Intrigues; and the Self-Tormentor and Mother-in-Law in their Thoughts, Paſſions, and Purity of Stile.

T. Lucretius Carus.

T. Lucretius Carus wrote about the Time of the Jugurthine War, and put an End to his Life in the 702d Year of Rome. His Stile flows in a pure Stream, and He diſcovers an uncommon and laudable Genius, in painting of Objects, which ſeem'd not at all made for the Pencil of a Poet. There is ſome Aſperity indeed in his Verſification; but when He addreſſes Himſelf to Venus, unfolds the Principles of Matter, the Cauſes of Things, and the Phænomena of Nature, He then diſplays a beautiful Harmony of Numbers, becomes more flowing and ſonorous, flies with his Epicurus beyond the flaming Limits of this World, and, by ſome unuſual Sallies, is the ſtrongeſt Argument of his own Opinion. For it ſeems impoſſible, that ſome Things which he delivers, ſhould proceed from Reaſon and Judgment, or any Cauſe, but Chance, and unthinking Fortune. It muſt however be allowed, That many excellent Things are contained in his Poem, and many that deſerve to be well read and remembered. How finely does He declaim againſt Ambition, Injuſtice, and Cruelty? Againſt Superſtition,

and the Fear of Death? Againſt Avarice, Luxury, Luſt, the diſorder'd Paſſions of the Mind, and the diſhoneſt Pleaſures of the Body? In fine; He is every where exhorting his Memmius to Sobriety, Temperance, Chaſtity, and Magnanimity.

Carmina ſublimis tunc ſunt peritura Lucretî,
Exitio Terras cum dabit una Dies. Ovid.

C. Valerius Catullus.

C. Valerius Catullus died in the 30th Year of his Age, and in the 704th Year of Rome. He was one of the moſt agreeable Wits of the Age, an accurate and delicate Epigrammatiſt, and was the firſt amongſt the Romans, that began to give a fine Turn to the Language, and to improve and heighten it with the Advantages of Elegancy, Beauty, and Propriety. The Nature of his Hendecaſyllable Poems conſiſts in being lax and free, in chuſing generally light Subjects, eſpecially thoſe of Love. They are always ſoft and ſweet, full of tender Diminutives, and of Repetitions of the ſame Verſe at proper Diſtances. There are ſome finiſhed Pieces of His, that are inimitable in their Kind; as his Poem on Leſbia's Sparrow, That on Acme and Septimius, and the Tranſlation of Callimachus's Elegy on Queen Berenice's Hair. His Lyric Songs and Sonnets

nets are many of them well written, particularly the Carmen Seculare: But this Poet might have beſtowed another Epithet on the Annals of Voluſius, than that of *Cacata Charta*. He who pretended to a Purity of Stile, above all others, ought to have abſtain'd from ſo groſs and ſo undecent a Metaphor.

Caius Julius Cæſar.

Caius Julius Cæſar was killed in the Senate Houſe in the 709th Year of Rome, who, by an Intemperance of reigning, brought his Life to a violent End on the celebrated Ides of March, after the Enjoyment of the ſupreme Command no more than five Months. In the great Name of Cæſar the moſt illuſtrious Ornaments of Mankind are conjoined, Learning and Nobility; and, if he is duly conſider'd in all Lights, he may juſtly challenge the firſt Place in the Regiſters we have of Mankind. His Language is truly pure, adorned but without Paint, and worthy of either the Attic or Roman Muſe. The Superiority of his Genius embraced every Talent, uniting at the ſame Time the Laurels of War and the Pacific Glory of Letters. For he is particularly excellent in his Memoirs for chuſing his Camps advantageouſly, for facilitating and ſecuring his Convoys of Proviſions, for avoiding Ambuſcades, for ſeizing

ſeizing the favourable Moment for giving Battle, for drawing up an Army, and for diſpoſing the reſerved Troops for the Support of it. We here ſee the Roman Armies ſuſceptible of all the Forms it was neceſſary to give them. They are divided and reunited with wonderful Agility, and always ready to fight in any Situation of Ground whatſoever. Never were Troops more enured to Fatigues, more fit to ſupport military Labours, more dexterous, and more docile in Reſpect to Diſcipline, nor more determinate to conquer or die in Battle, than the Roman Soldiers. The War of Spain againſt Petreius, and Afranius, is what Men of Judgment and Experience even now admire. The moſt memorable Sieges of modern Times, have been formed in Imitation of the Siege of Alexia; and to Cæſar it is that we owe our Fortifications, our Lines, our Contravallations, and generally every Thing that relates to the Security of Armies, before inveſted Places.

What Addreſs, what Induſtry did he not diſcover in ſending home that prodigious Multitude of Switzers, who had endeavour'd to eſtabliſh themſelves amongſt the Gauls? It required as much Prudence as Valour to diſlodge the Germans; and He equally diſplay'd both theſe Talents. He ſhew'd an admirable Dexterity in managing the Gauls, making

making Uſe of their particular Jealouſies in order to enſlave Them by their own Means. His Expedition indeed to Britain was fantaſtical and vain, and not altogether advancing his Intereſts. And in the Stratagems He afterwards made uſe of, to remove the Obſtacles that oppoſed his Deſign of Sovereignty, He ſhew'd the greateſt Art; in rendering the Integrity of Cato odious, and the greatneſs of Pompey ſuſpected.

Aulus Hirtius.

Aulus Hirtius is neat in his Stile to the higheſt Degree; but it is Matter of Obſervation, that his fourth Book of the Spaniſh War is rough and without Ornament, and is ſo greatly inferior to the other three, that it is difficult to determine, whether it was more barbarouſly written, or careleſsly tranſcribed.

Marcus Tullius Cicero.

Marcus Tullius Cicero was beheaded in the 710th Year of Rome. He was threeſcore and three Years old when he died, ſo that his Death might not have ſeemed untimely, if it had not been violent. The Head of this great Orator, and intrepid Defender of the Liberty of his Country, was the Price of the

the Reconciliation between Anthony and Octavius; for the latter, being wholly wrapt up in his own Greatneſs, forgot his Benefactor and the Inſtructions he had given Him, and ſo ſigned his Death, becauſe he well knew that the Virtue of This great Patron of the Old Conſtitutional Liberty would by no means ſubmit to the Uſurpations of Tyrannical Power.

Tho' many of his Works are come down to us maimed by Time, and the Barbarity of the intermediate Ages, yet they are juſtly eſteemed the moſt precious Remains of all Antiquity, and are referred to, as a certain Criterion and finiſhed Example of Propriety, and Exactneſs in Writing.

His compleat Orator in three Books, eſpecially the Dialogues inſerted in Them, abound with an inimitable Grace of Elocution, and exhibit to us the Idea of a perfect Orator. The Interlocutors were principal Actors in thoſe Scenes of deep Diſtreſs that preceded Cicero's Appearance in public Life. Their Conduct was the Model of His; Their Principles were adopted, and Their Learning improved by Him. This Work is the Memorial of Their Virtues and Abilities; and Cicero has preſerved a ſcrupulous Propriety in repreſenting their ſeveral Characters. We are to look upon

upon Eloquence in the Days of this Author as a Political Accompliſhment. The Leſſons here delivered are Leſſons of Government as well as of Eloquence; and the Practice here recommended is a Practice in the Art of Civil Polity: An Art, by which the Paſſions of the greateſt People that ever liv'd were kept within the Bounds of Moderation, and the Intereſts of the greateſt Empire that ever exiſted were directed. It is from the Precepts contained here, that we can trace Cauſes from their Effects; it is by them alone than we can fortify our Affections againſt the Enchantment of Words, and the artful Attacks of Eloquence. Thro' Them we can be pleaſed without being deceived, and in one Senſe they contain the whole Art of impoſing upon Others, without being impoſed upon Ourſelves.

His Orations may be divided into three Sorts, namely, Thoſe which he pronounced as a Magiſtrate, as a Senator, and as a Counſel. In each of theſe, it is eaſy to diſcern, that a ſeparate Character predominates; as a Magiſtrate, Authority; as a Senator, Freedom; and as a Counſel, Art; yet in each, all the three Characters are ſo blended, that, notwithſtanding the favourite Predominancy, each has its full Effect. His Speech of Thanks to Cæſar, for the Pardon of Marcus

Marcellus, is ſuperior to any Thing extant of the Kind in all Antiquity, for Elegance of Diction, Vivacity of Sentiment, and Politeneſs of Compliment. The many fine Things which are ſaid in it of Cæſar, have given ſome Handle indeed for a Charge of Inſincerity againſt Cicero: But it muſt be remember'd, that he was delivering a Speech of Thanks, not only for himſelf, but in the Name, and at the Deſire of the Senate, where his Subject naturally required the Embelliſhments of Oratory. And no reaſonable Man will think it ſtrange, that ſo free an Addreſs to a Conqueror, in the Heighth of all his Power, ſhould want to be temper'd with ſome few Strokes of Flattery.

So great is his Eloquence in his Oration for Ligarius, that even Cæſar himſelf, breathing Revenge, and with an obſtinate Reſolution to condemn him, is mov'd and affected; and when the Orator touched upon Pharſalia, the Conqueror was tranſported beyond himſelf, and, in Spite of all his Reſolutions, he abſolved the Criminal, whom he was determined to condemn.

His ſecond Philippic, ſo called in Imitation of Demoſthenes, is a moſt bitter Invective on the whole Life of Antony, deſcribing it as a perpetual Scene of Lewdneſs, Faction, Violence, and Rapine, heightened with all the Colours

Colours of Wit and Eloquence. It was greatly admired by the Ancients, and ſhews, that, even in the Decline of Life, the Orator had loſt no Share of That Fire and Spirit, with which his earlier Productions are animated.

In That Oration for Roſcius of Ameia, the Reader will ſee the diſmal State of a Government in which the Sword gives Law, ſuſpends the natural Functions of the Conſtitution, and cuts out the Road to boundleſs Barbarities and Proſcriptions. He will learn to feel for human Nature, when oppreſs'd by the Inſolence of Power, ſtrip'd by the Hand of Rapaciouſneſs, and, what is worſt of all, labouring under the unmerited Imputation of unnatural Guilt. From theſe Reflections he will learn in his own proper Sphere of Life, to defend, and to ſtrengthen the Freedom of That Conſtitution under which he lives, and to guard againſt the firſt Appearance of thoſe Meaſures in his own Country, which entail'd ſuch laſting Miſeries upon Rome.

His five Books of the Accuſation of Verres are ſuch extraordinary Maſterpieces, that we know not which charms us moſt, the Riches and Abundance of the Expreſſions and Turns, the Happineſs and Force of the Arguments, the Vehemence of the Paſſions, the Elevation of the Sentiments, or laſtly, the

refined Art with which the Orator has known how to throw Variety into an uniform Subject, and make what was naturally ſad, gay and delightful. Every Perſon of Education is acquainted with, and admires theſe Diſcourſes. What determined Cicero to compoſe them was, his not deſigning to accuſe often; and indeed Verres is the firſt and only One he ever did accuſe.

In his Diſcourſe *Pro Lege Maniliâ*, we more eaſily Diſtinguſh the Talents of the Orator, than the Principles of the Citizen; and it is hard to acquit him of the Reproach of not having been faithful to the Maxims of the Ariſtocracy. He had the Conſulſhip in View, and in a manner in his Poſſeſſion; and That was a ſtrong Reaſon to induce Him to conciliate the Favour of the People, and to make a Friend of Pompey.

Cicero's Oration for Muræna is indiſputably one of the beſt of his Diſcourſes. There is not more Addreſs, Art, and Salt in any of Them. The Qualities of the Heart are ſtill more to be admired in it than the Talents of the Mind. Humanity, Moderation, Affection for his Friends, Attention and Addreſs in reconciling Duties that ſeem oppoſite; in a Word, all the Attributes of an elevated Genius, and a noble Soul, ſhine out in their Turns,

Turns, and render the Orator entirely amiable to all, who are not void of elevated Sentiments.

In the Oration for Rabirius, the Reader will obſerve the Effects of That natural Tendency, which a violated Conſtitution has to revert to its firſt Principles. He will there find an Attempt of the People to call to Account a Perſon diſtinguiſhed for public Services, for having, tho' at thirty Years Diſtance, obeyed the Senate and the Magiſtracy, in a Decree which the People thought fundamentally affected their Privileges.

In the Oration for Deiotarus, he will admire the generous Friendſhip of our Author in defending, and the noble Spirit of Cæſar in pardoning That Prince. He will learn the fatal Effects of private Diſſentions in the greateſt Families, and that there is no Slave ſo mean, who may not, ſome Time or other, find the Way to reſent an injurious Treatment, be the Hand, from which it proceeds, ever ſo high.

In the Oration for Quintius, he will remark how many Fences the Laws of Rome had placed round the Enjoyment of private Property. At the ſame Time he will perceive, That no Precaution can ſufficiently guard the Innocent

Innocent and the unſuſpecting, againſt Ambition and Avarice in a Party, or Corruption and Partiality in a Judge; and he will find that all Theſe received their Sanction and Support from the Fundamental Invaſions, that had been made upon public Liberty.

In the Oration againſt Piſo, the Reader will ſee the Neceſſity which Thoſe in High Stations are under of tempering the Affairs of Government with Purity of Manners, and the Wiſdom of not giving their Enemies a Handle of rendering their publick Conduct deſpicable and odious, by the Recital of their perſonal Vices.

But as no Compoſitions afford more Pleaſure than the Epiſtles of Great Men, ſo there never was a Collection that excelled ſo much in every Kind as Cicero's, for the Purity of Stile, the Importance of the Matter, and the Dignity of the Perſons concerned in Them. His Letters, whether of Buſineſs or Compliment, conſiſt of a Plan, and Introduce one Incident upon another by a ſecret but ſubſtantial Eye of ſtrict Conſecution or plauſible Reſemblance; and even when he would at any time inſinuate what he cannot expreſs, he uſually connects it with ſomething of ſuch a ſimilar Nature, that his intelligent Correſpondent is never at a Loſs to underſtand Him.

Him. Thus He writes to Atticus concerning Pompey's ſending a Divorce to his Wife Mucia, and immediately ſubjoins the Story of Clodius's appearing in Diſguiſe at the Rites of Bona Dea, which were celebrated in Cæſar's Houſe; whence the real Cauſe of Mucia's Divorce is eaſily collected. Whenever he is diſpoſed to Joke, his Wit is eaſy and natural, and always flowing from the Subject. In Letters of Compliment, his Inclination to pleaſe is expreſs'd in a Manner agreeable to Nature and Reaſon, with the utmoſt Delicacy both of Sentiment and Diction. In his Political Letters, all his Maxims are drawn from an intimate Knowledge of Men and Things: He always touches the Point on which the Affair turns; foreſees the Danger, and foretels the Miſchief; which never failed to follow upon the Neglect of his Counſels. But none of his Letters do him more Credit than Thoſe of the Recommendatory Kind: The others ſhew his Wit and his Parts, Theſe his Benevolence and his Probity. But his Letters are not more valuable on any Account, than for their being the only Monuments of expiring Liberty; a great Part of them having been written in the very Criſis of its Ruin, to rouſe up all the Virtue, that was left in the honeſt and the brave, to the Defence of their Country. Here then we ſee the Genuine Man, without Diſguiſe

guiſe or Affectation; eſpecially in his Letters to Atticus, to whom he talked with the ſame Frankneſs as to Himſelf; open'd the Riſe and Progreſs of each Thought; and never enter'd into any Affair without his particular Advice: So that Theſe may be conſidered as the Memoirs of his own Times; containing the moſt authentick Materials of the Hiſtory of That Age, and laying open the Grounds and Motives of all the great Events that happened in it.

His Letters to his Brother Quintus, during his Adminiſtration in Aſia, are well known; particularly the firſt, which contains the fineſt Maxims, and the moſt excellent Advice to all Thoſe who fill the High Poſts of the State. But his celebrated Epiſtle to Lucceius, will ever be looked upon as a ſhining Monument of his Vanity, as well as of his Eloquence. For He was ſo ſtrongly animated by his Paſſion for Glory, as warmly to preſs Lucceius to attempt the Hiſtory of his own Tranſactions, and particularly to poſtpone the Deſign of his continued Hiſtory, and enter directly on That ſeparate Period, from the Beginning of his Conſulſhip to his Reſtoration; comprehending Catiline's Conſpiracy, and his own Exile. He obſerves, that this ſhort Interval was diſtinguiſh'd with ſuch a Variety of Incidents, and unexpected Turns

of Fortune, as furniſh'd the happieſt Materials, both to the Skill of the Writer, and the Entertainment of the Reader; that, when an Author's Attention was confin'd to a ſingle and ſelect Subject, he was more capable of adorning it and diſplaying his Talents, than in the wide and diffuſive Field of General Hiſtory; but if He did not think the Facts themſelves worth the Pains of adorning, that He would yet allow ſo much to Friendſhip and Affection, as not to confine himſelf too ſcrupulouſly to the ſtrict Laws of Hiſtory, and the Rules of Truth; and that, if He would undertake it, He would ſupply Him with ſome rough Memoirs, or Commentaries, for the Foundation of his Work; if not, that He Himſelf ſhould be forced to do, what many had done before Him, write his own Life; a Taſk, liable to many Exceptions and Difficulties; where a Man would neceſſarily be reſtrained by Modeſty, on the one Hand, or Partiality on the other, either from blaming, or praiſing himſelf, ſo much as He deſerved.

This Letter is conſtantly alledged as a Proof of Cicero's Vanity, and exceſſive Love of Praiſe: But we ought to conſider it as written, not by a Philoſopher, but a States-Man, conſcious of the greateſt Services to his Country, for which he had been barbarouſly treated; and, on that Account, the more ea-

ger to have them repreſented in an advantageous Light; and impatient to taſte ſome Part of that Glory when Living, which he was ſure to reap from them when Dead. And as to the Paſſage which gives the Offence, where he preſſes his Friend to exceed even the Bounds of Truth in his Praiſes; it is urged only conditionally, and upon an abſurd or improbable Suppoſition, that Lucceius did not think the Acts themſelves really laudable, or worth praiſing: But whatever Exceptions there may be to the Morality, there can be none to the Elegance and Compoſition of the Letter; which is filled with a Variety of beautiful Sentiments, illuſtrated by Examples, drawn from a perfect Knowledge of Hiſtory; ſo that it is juſtly ranked among the Capital Pieces of the Epiſtolary Kind, which remain to us from Antiquity.

This great Roman has given us an admirable Sketch of Natural Philoſophy in his Books concerning the Nature of the Gods; and, in the Perſon of Balbus, we have a curious Specimen of the Method of the Stoic Philoſophers for allegorizing the whole Heathen Theology, and all the Fables of the Poets.

Whatever then he treated of, whether it were the moſt abſtruſe Queſtions of Dialect, the

the moſt barren Parts of Natural Philoſophy, or the moſt perplexed intricate Caſes of the Law; whatever came within the Compaſs of his Diſcourſe, tho' never ſo entangled, tho' never ſo ſurrounded with Difficulties; All theſe Things have happily loſt their uſual Jejuneneſs, and ſtill ſhare of that Gaiety of Spirit, of That Sprightlineſs of Wit, and of Thoſe peculiar Graces That were ſo natural to Him, that they will for ever appear in the moſt agreeable Colours.

We cannot but particularly applaud the happy Fate of Eloquence, in that He who carried it to its higheſt Perfection in Practice, ſhould adorn it with ſuch Precepts, as are founded upon the ſevereſt Virtue. He gives us ſuch an Idea of Morality in his admirable Treatiſe of Offices, that we may ſafely ſay, there never was any Thing writ in That Kind, with greater Exactneſs, or with greater Rigour, as to the Precepts; eſpecially if we do but conſider, that it was compoſed at a Time, when there was no other Conſcience but Honour. The Duties of Mankind in Civil Life are moſt beautifully delineated, and all thoſe generous Principles that tend to exalt and perfect human Nature, the Love of Virtue, Liberty, and our Country, are ſo forcibly recommended, that He muſt neceſſarily be great and glorious in the Memory of all

Poſterity. Whether therefore he moves his Admirers with labour'd Periods, and Paſſionate Strains of manly Oratory, or addreſſes his Friend in the graceful Negligence of a Familiar Letter; whether He proves the Majeſty of God, and the Immortality of the Soul in a moſt ſublime and pompous Eloquence, or lays down the Rules of Prudence and Virtue in a moſt calm and even Way of Writing, He conſtantly expreſſes good Senſe in pure and proper Language, the Elegance of His Diction always comporting with the Greatneſs and Delicacy of His Thoughts. I ſhall now conclude the Diſtinguiſh'd Character of this moſt Eminent Patriot in the Words of the Satyriſt.

Roma Parentem,
Roma Patrem Patriæ Ciceronem libera dixit.
Juven. Sat. 8.

Cornelius Nepos.

Cornelius Nepos died in the 723d Year of Rome, having lived in an Age that had the greateſt Taſte of good Senſe, of any, poſſibly, ſince the Creation; when the Roman Empire, under Auguſtus, was in the very Zenith of its Power and Glory, and Miſtreſs of the whole World. All the delicate Fruits tranſplanted from Greece, were now in their Bloſſom, being cheriſhed

ed by the Calmneſs of the Seaſon, and cultivated by the Hand of an Emperor. Eloquence did not then conſiſt in the gaudy Trimming of Metaphors, or the forced Acuteneſs of a ſhort-cut Period; but good Senſe, naturally and cleanly expreſs'd, was the Language Auguſtus and his Court encouraged. This Author cannot indeed pretend to That ſuperior Politeneſs of Cicero; but however He has nothing but what is manly and ſtrong; and there runs thro' his Writings a genteel Vein of ſpeaking unaffectedly, which declares Him a Man removed above the Pedant or Plebeian. He enlarges our Acquaintance with the Hiſtory of Greece, and has drawn the greateſt Heroes that Athens, Sparta, Thebes, Corinth, and even Africa itſelf could boaſt; and 'tis to Him that Rome is obliged for her Illiſtrious Atticus. Phocion's Beneficence will be an eternal Monument: Eumenes's unſhaken Loyalty to the Poſterity of his Prince will never be forgotten: And Alcibiades's tender Paſſion to an ungrateful Country will laſt as long as Senſe remains in the World.

Caius Salluſtius Criſpus.

Caius Salluſtius Criſpus died in the 724th Year of Rome. This extraordinary Author has a Greatneſs and Rapidity of Expreſſion, running

running over in a Redundancy of Senſe, tho' not of Words; and at the ſame Time he makes his Thoughts and Diction accord in Grandeur with the Dignity of his Subject. There is Life, there is Spirit, there is Energy in his Work; and his Judgments proceed from a finiſh'd Wiſdom. His greateſt Care is to ſhew us the Genius of Men, ſo that if we conſider with Attention the Character of Catiline, we ſhall not be aſtoniſhed at That execrable Deſign he engaged in to oppreſs the Senate, nor at That vaſt Project he fell upon, to make himſelf Maſter of the Republic, without the Aſſiſtance of the Legions. He repreſents to us how ſingularly Catiline was form'd both by Art and Nature for the Leader of a deſperate Conſpiracy; that He was of an illuſtrious Family, ruin'd Fortunes, profligate Mind, undaunted Courage, unwearied Induſtry; and of a Capacity equal to the hardieſt Attempt, with a Head that could contrive, a Tongue that could explain, and a Hand that could execute the greateſt Villanies. But he does not content himſelf with giving us the moſt compleat Draughts of human Nature, in deſcribing his Men to us in their peculiar Characters; but he makes them deſcribe themſelves to us in Speeches, where we always ſee Nature copied to the Life. Cæſar, in his Oration, plainly enough gives us to underſtand, that the Conſpiracy

cy did not diſpleaſe Him. Cato makes his own Picture, after Cæſar has given us His. So that by the various Deſcriptions of different Actors, we may not only repreſent to ourſelves the Perſons, but we may even ſeem to behold all that paſſed in the Conſpiracy of Catiline. In his Compariſon indeed between Cæſar and Cato, nothing is more Juſt than the Idea he gives of Cato. But with Regard to Cæſar, He ſhew'd that He had a Mind to flatter his Picture. He draws only the ſuperficial Part of Cæſar's Conduct, without penetrating into the Principles upon which he acted. To have finiſh'd his Picture He ought to have ſaid, That Cæſar made every Thing ſubſervient to his own Advancement; That He thought nothing ſacred that ſtood in the Way of his Ambition; That to Him Virtue was only a Name, the Public Good a Chimæra: That never any one, with leſs Scruple, trampled under Foot Laws, Honeſty, and Religion: In a Word, if no Man was ever more amiable in Converſation, there never was one with a Heart more corrupt in its Morals, nor a Citizen more dangerous to the State.

I now proceed to the Hiſtory of Jugurtha, the Deſcription of whoſe Qualities and Humour prepares us to ſee the Invaſion of a Kingdom, and three Lines ſhew his whole Method

Method of making War. We ſee, in the Character of Metellus, with the Re-eſtabliſhment of Diſcipline, a happy Alteration in the Roman Affairs. Nothing can be finer than Marius's Speech, in which we have the ſoundeſt Piece of Morality in the World concerning a Noble Birth. And the ſame General manages the Army in Africa, with the like Spirit, with which he ſpoke at Rome. Sylla talks to Bocchus, with the ſame Genius that appeared in his Character, little tied to Duty and Regularity, and giving up all to his Paſſion of making Friends to himſelf. Thus this inimitable Salluſt makes Men act by their Temper, and thinks he ſufficiently obliges his Reader, by deſcribing them well.

Marcus Terentius Varro.

Marcus Terentius Varro died in the 724th Year of Rome. He is ſaid to have written five hundred Volumes in various Parts of Learning, of which there are only tranſmitted to us his Books of Huſbandry, and of the Latin Tongue, but not entire.

Publius Virgilius Maro.

Publius Virgilius Maro died in the 725th Year of Rome, in that enlighten'd Age of Eloquence, when the Roman Literature, as well

well as Empire, was in its higheſt Aſcendant under Auguſtus. His Stile is ſo refined, that He not only, like Cæſar, owns no Superior; but, with Pompey, will not allow of any Competitor for the Prize. He was, without Diſpute, the moſt Accompliſh'd Genius that was ever known, and which no Example can parallel. To him muſt be allow'd the nobleſt Ideas, the juſteſt Inſtitution, the wiſeſt Conduct, and the choiceſt Elocution; or, in the Painter's Terms, the beſt Deſign, the trueſt Proportions, and the greateſt Grace.

Who is not in Love with the plain unaffected Beauty of his Eclogues, which deſcribe That innocent Simplicity, Chaſtity, and Modeſty, which which were the Bleſſings of the firſt Ages of the World; and which He has ſupported by Rural Scenes, Songs and Muſic, Omens of Birds, Compariſons, and all ſuch Ideas as are common to a Paſtoral Life? If this great Poet be in any Thing deficient, it is, when he has ſometimes mingled ſuch a Purity of Stile, as is not entirely agreeable with the Dialect of Shepherds; and when the Dignity of his Verſe ſeems no way conſonant to the Rural Pipe.

His Georgics ſhew, that there is no neceſſary Connection between a common Subject and a Vulgar Stile, and that Things of ſmall Moment may be cloathed with Ornament,

and heighten'd by Deſcription. They contain the moſt uſeful Rules for Huſbandry in all its Branches, and ſhine with all the Learning of a Scholar, and the Elegance of a Gentleman.

The third Georgic ſeems to be the moſt labour'd of them all. The Force of Love is here repreſented in noble Inſtances, and very ſublime Expreſſions. The Scythian Winter-piece appears ſo very cold and bleak to the Eye, that a Man can ſcarce behold it without ſhivering. And the Murrain at the End has all the Expreſſiveneſs that Words can give, as it was here that the Poet ſtrain'd hard to out-do Lucretius in the Deſcription of his Plague. But, above all, we are moſt delighted with his laſt Book, Of the Nature of Bees; where, in a Poem on ſo inconſiderable a Subject, our Author purpoſely affects a peculiarly ſolemn and pompous Stile. In this Piece he compares the Labours of the Bees to Thoſe of the Cyclops; and in the ſame lofty Numbers recounts the Skirmiſhes of theſe little Inſects among themſelves, as he does the Rencounters of Æneas and Turnus. All along, the Generals of this ſmall Republic, the Populace, the Factions, the Cuſtoms and Forms of Government exerciſed within the narrow Limits of the Bee-hive are deſcribed with an inimitable and inexpreſſible Beauty and Magnificence. We may there ſee the Plan of a good Government

vernment form'd upon That of this little Inſect, in whoſe Republic there is no Idleneſs, no Avarice or Self-Love, but all is in common. What is neceſſary is granted to All, a Superfluity to None, and 'tis for the public Good that their Subſtance is preſerved.

There are few Things in ancient Poetry more moving than the Story of Orpheus and Eurydice. But it has acquired new Beauties by falling into the Hands of a tender and paſſionate Virgil; and is told by Him in ſo melting a Strain, that ſome of the Touches He has given it can hardly be read without Tears. It teaches us that the Powers of Muſic are enchanting. It lulls the Reaſon, and raiſes the Fancy in ſo agreeable a Manner, that we forget ourſelves while it laſts. The Mind turns diſſolute and gay, and hugs itſelf in all the deluding Proſpects and fond Wiſhes of a Golden Dream. Whilſt every Accent is warbled over by a charming Voice, a ſilly Song appears ſound Morality; but no ſooner does the Muſic ceaſe, than the Charm is undone, and the Fancies diſappear. The firſt ſober Look we give, it breaks the Spell; and we are hurried back with ſome Regret, to the common dull Road of Life, when the florid Illuſion is vaniſhed.

The Speech of Proteus at the End can never be enough admired, and was indeed very fit to conclude ſo divine a Work.

But the moſt perfect Deſign of all Antiquity, is, That unlimited Draught of Mankind, the Æneid; which is like a well order'd Garden, where it is impoſſible to find out any Part unadorn'd, or to caſt our Eyes upon a ſingle Spot, that does not produce ſome beautiful Plant or Flower. This Æneid is a Syſtem of Politics, deliver'd in the Example of a great Prince, whoſe chief Character is Humanity and Goodneſs; and who is poſſeſs'd with all the moſt amiable Qualities; a Preſerver of the State; a Lover of his People; and a Friend to Mankind. The Hero of this Work is free from all Violence, Pious, and Good; and in Him was exactly repreſented the Character of Auguſtus, whoſe Picture He has drawn with all that is fine in the Features of Achilles and Ulyſſes. For nothing leſs than the joint Aid of the Iliad and the Odyſſea furniſhes out the Execution of his great Idea. Hence was Æneas, of Neceſſity, to be found voyaging with Ulyſſes, and fighting with Achilles.

This celebrated Poet indeed is led into ſome Improprieties about his Gods, in that the chief Divinity ſhould be Venus, That guides the Holy, Wiſe, and Juſt Æneas. It was hard to make Her appear in a Virtuous Cauſe, or direct the Enterprizes of a pious Hero;

Hero; unleſs ſhe had condeſcended to accompany Him when He went a hunting, and conducted Him into a Cave with Dido, That Poetical Daughter of Calypſo. But, excepting that this Hero is ſometimes a little Blubber-eyed, excepting That, and the Cave-Adventure, He behaves, in every other Reſpect, with all the Dignity and Reſerve of a Roman Senator. However Euſtathius obſerves, That it is no Weakneſs in Heroes to weep, but the very Effect of Humanity, and a Proof of a generous Temper: For which he offers ſeveral Inſtances, and takes Notice, That if Sophocles would not let Ajax weep, it is becauſe he is drawn rather as a Madman than a Hero. And thus we ſee the Tears of Achilles in Homer.

Αὐλαρ Ἀχιλλευς
Δακρυσας, ἑταρων ἀφαρ ἑξεἱο νοσφι λιασθεις.

As to a Heroe's ſhedding of Tears, Alexander is ſaid to have wept, when he read the mighty Actions of Achilles. And thus Julius Cæſar behaved, when, out of the ſame noble Envy, he wept at the Victories of Alexander. But it muſt be confeſs'd that Æneas ſtands arraign'd with more ſhew of Reaſon by the Ladies; for being falſe to Love, in forſaking Dido. However they may learn this Expeience, to avoid a Cave, as the worſt Shelter from a Shower of Rain, eſpecially when a Lover is in Company.

The

The two Serpents of enormous Size in the ſecond Æneid, making directly towards Laocoon and his Sons, are the fineſt Draught of Horror, Aſtoniſhment, and Compaſſion, that ever made an Epiſode in an Epic Poem.

The Harangue of Sinon, and the Artifice with which it is conducted, is a noble Piece of Imagery, drawn in the livelieſt Colours; and is the ſtrongeſt Proof imaginable of the Force of Eloquence. But the famous ſixth Book of the Æneid is the Maſter-piece of all his Works; which he wrote for the Uſe of Men and Citizens, to inſtruct them in the Duties of Humanity and Society, by the Doctrine of a future State of Rewards and Puniſhments, in the Scenes of Heaven, Hell, Elyſium, Purgatory, and all that relates to the future State of Men and Heroes. In the Concluſion of this Book, there is a Deſcription of the two Gates, thro' which was the Paſſage from the Infernal Regions. But, by making his Hero paſs thro' the Ivory Gate, He deſtroys, at one Stroke, all that he had advanced in one of the fineſt Books of his Poem. For theſe Gates are thus deſcribed by his great Maſter.

Δοιαὶ γαρ τε πυλαι ἀμενηνων εἰσιν ὀνειρων·
Αἱ μεν γαρ κεραεσσι τετευχαται, αἱ δ' ἐλεφαντι·
Των οἱ μεν κ' ἐλθωσι διὰ πριστὸν ἐλεφαντος,
Οἱ δ' ἐλεφαιρονται ἐπέ' ακραανται φερονται.
Οἱ δε διὰ ξεστων κεραων ἐλθωσι θυραζε,
Οἱ ῥ' ἔτυμα κραινυσι, βροτων ὁτε κεν τις ἰδηται.

ΟΔΥΣ. Τ. 562.

If Virgil had then diſmiſs'd Æneas thro' the Horn-Gate, and not thro' the Ivory one; He would not have ſo manifeſtly inſinuated to his Readers, That his long Prophecy of the Roman Affairs, and all his Philoſophical Doctrines were mere imaginary Fictions, and deluſive Dreams.

The Deſcription of the Sculptures upon the Shield is never enough to be applauded. For to give us, by way of Prophecy, a moſt important Piece of Hiſtory in thoſe Engravings, and by that Means to make them one of the moſt conſiderable Parts of the whole Poem, and thus by an unexampled Art to make the very Ornaments and Decorations one of the ſtrongeſt and moſt neceſſary Parts of the Building, is entirely new, and entirely Virgil's.

The Famous Epiſode of Niſus and Euryalus is one of the moſt celebrated Pieces of Antiquity. Never was any Thing more artfully diſpoſed, more fiery and noble, more moving and pathetical, than this conſummate Piece.

The Ladies indeed make but an inconſiderable Figure throughout the Æneid; and, excepting a Queen who raiſes Horror by the fatal Cataſtrophe of her Death, the reſt are feeble languiſhing Shadows, who ſeldom ſpeak or act. Lavinia herſelf, who ſhould be the moſt

moſt amiable and important Character, is an obſcure retired Perſon, whom we hardly know. The Italian Reſerve appears in her Manners; ſhe is, juſt like a Senator's Daughter, kept from Sight; and, according to the Rules of a wholeſome Oeconomy, is without a Will or Paſſion of her own. But the Epiſode of the Female Warriour Camilla, and the Death of That Heroine are ſingular Beauties.

It would be an endleſs Attempt to recount the different Images of Heroes, and other Perſonages, the Variety of Manners, the Conflict of Paſſions, almoſt every Object of the Imagination beautifully deſcribed, all Nature unfolded, the Great Events, the unexpected Revolutions, the Incentives of Virtue; in the ſeveral Speeches the moſt finiſhed Eloquence; in the Thoughts and Expreſſions the ſublimeſt Majeſty; in ſhort, the moſt conſummate Art, by which all theſe Things are brought into one uniform Piece.

But as the Hero of Virgil was certainly intended to expreſs Auguſtus, ſo divers Characters in his Poem were doubtleſs deſigned for particular Perſons, well known at the Time Virgil wrote. Such I ſuppoſe the Character of Iapis to have been, and Antonius Muſa, the Phyſician of Auguſtus, to be repreſented by

by it. He was of the Court and Retinue of that Prince, and attended his Perſon, as Iapis did Æneas in his Campaigns and Voyages. And indeed Muſa deſerved to be thus honoured by the Pen of Virgil, for he was eminent in his Faculty beyond his Contemporaries, as Iapis is ſaid to have been *Phœbo ante alios dilectus*; he had recover'd Auguſtus from a dangerous Illneſs, and was ſo dear to the People of Rome on that Account, that a public Statue was erected to His Honour. Iapis, in like Manner, heals Æneas; but his Statue was wanting to compleat the Parallel. Virgil has added it, by giving us ſuch a noble Likeneſs of him, as will outlaſt Braſs and Marble, and immortalize the Phyſician.

I ſhall now only obſerve, with Regard to the Hexameters of this Poem, that as we find no Example of a Hemiſtich in any of his Paſtorals or Georgics, ſo thoſe half Lines in his Æneid may be conſidered as the imperfect Products of a haſty Muſe.

Albius Tibullus.

Albius Tibullus died in the 735th Year of Rome. His Prænomen is entirely wiped out by the Hand of Time. He wrote four Books of Elegies in a polite and courtly Manner, has a flowing Sweetneſs in all his Hexameters,

and is the Pattern of an eaſy and correct Stile. He treats of Love in its tendereſt Motions, deſcribes its Anxieties and Diſappointments, and omits no probable Arts of Courtſhip and Addreſs. He appears to be wholly influenced by a real Value for the Fair Sex, is a Votary to Amorous Intrigue, and a Maſter of the eaſieſt Turn of Language to expreſs it. All his Deſcriptions are curious and beautiful, but his Account of Elyſium is juſtly admired and univerſally commended.

Donec erunt Ignes, Arcuſque Cupidinis Arma:
Diſcentur Numeri, culte Tibulle, tui.

Sextus Aurelius Propertius.

Sextus Aurelius Propertius died in the 737th Year of Rome. The great Objects of his Imitation were Callimachus, Mimnermus, and Philetas; to whom ſome have thought that he owed great Part of his Succeſs, rather than to the Strength of his own Genius. His Stile is too much labour'd and ſtudied, his Verſification is ſtiff and harſh, and his affected Cadence of the Greek Pentameters, with a Word of many Syllables, is very diſagreeable to the Turn and Muſic of the Latin Tongue. He is not a little full of Himſelf, vainly oſtentatious of his Learning, and boaſts that He was the firſt, who was ſucceſsful in Elegy

Elegy among the Romans; the Vanity of which may be beſt conſidered with ſilent Scorn.

Vitruvius Pollio.

Vitruvius Pollio was a famous Mathematician in the Time of Julius and Auguſtus Cæſar, and wrote ten Books of Architecture, which have been twice publiſh'd, namely, at Leyden and Amſterdam.

Quintus Horatius Flaccus.

Quintus Horatius Flaccus died at Rome in the 57th Year of his Age, and in the 745th Year of the City. His Odes are like an agreeable Country, where all is gay and ſmiling, and covered over with Flowers. He has touched the Lyre with ſo maſterly a Hand, that he has blended the Strength of Pindar with the Sweetneſs of Anacreon, and is in every Reſpect the inimitable Standard of Lyric Poetry. His Deſcriptions are fine and juſt, and there reigns ſuch an Air of Senſibility in them, that tells the Reader He felt and taſted all the Pleaſures he deſcribes. But He ſeems very much untun'd, in his Fall from the Ode to the Satyre, tho' at the ſame Time it muſt be granted, that he is very copious and profitable in his Inſtructions of human Life. He is a Maſter of refined Raillery, and

underſtands the Delicacies, as well as the Abſurdities of Converſation. His Turns are genteel and courtly, his Sneers are pleaſant, his Precepts of Virtue are ſevere, and yet inviting; and his Remarks on common Life are made with the greateſt Penetration, Judgment, and Wiſdom, throughout his Satryres, and eſpecially his Epiſtolary Poetry. He every where ſhews Himſelf to be a Scholar and a Critic, a Gentleman and a Courtier. His Epiſtle to the two Piſo's is an excellent Piece of Criticiſm, and ſufficiently diſcovers the Neceſſity of being ſubject to Rules, by the Ridiculous Abſurdities That Perſon is apt to fall into, who follows only his own Fancy. So that it is hard to ſay, whether we ſhould admire his Wit or Judgment moſt, both in the Choice of the Precepts, and the Manner of delivering them. In ſhort, his Genius was ſublime, unaffected, and univerſal. And, whether we conſider this Author as a Poet, a Philoſopher, or a Critic, his Productions are equally admirable, and exceed our higheſt Encomiums.

M. Manilius.

M. Manilius died in the 762d Year of Rome, and in the 10th Year of the Chriſtian or Vulgar Æra; which Period was the Invention of Dionyſius Exiguus, and begins four

four Years after the Time of Chriſt's Nativity, in the four thouſandth Year of the World's Creation: ſo that the Yearwhich we now write 1748, ought more properly to be 1752.

The Stile of this Author is pure, and worthy the Auguſtan Age. He had a Genius equal to his Undertaking, and appears to have been well inſtructed in the ſeveral Hypotheſes of the Philoſophers, to have been accurately taught the Doctrine of the Stoics, to have been led thro' all the intricate Mazes and Subtilties of Aſtrology, and to have been acquainted with the Mathematics, and all the Mythology of the Ancients. He may juſtly be allowed a Place in the Number of good Poets; eſpecially conſidering that he was confined by the Subject, from ſtriking out into thoſe Beauties, which are the very Soul of Poetry; in which however he ſeems to be as great a Maſter as in Philoſophy, the Deſcription of his Andromeda being adorn'd with incomparable Elocution.

Publius Ovidius Naſo.

Publius Ovidius Naſo was of an ancient Family of the Equeſtrian Order, and died in the City of Tomos in the 767th Year of Rome, and in the 15th Year of the Chriſtian Æra. We meet with Facility, Invention, and copiouſneſs in his Poetry; but without

out Exactneſs, Propriety, and Purity of Taſte. There hardly ever appear'd a brighter Genius; but, by too great a Complacency in indulging it, he fell ſhort of That Perfection for which Nature ſeem'd to have deſign'd him, and left the cooler Dictates of his Judgment, for the falſe Applauſe of a Luxurious Fancy.

Nothing indeed can have a more delicate Turn than ſome of his Heroine Epiſtles; his Thoughts are admirable, his Elegancy natural and eaſy, and they have a true Poetical Air: But the Laſciviouſneſs of his Art of Love is ſufficient to corrupt a larger Empire than That of Rome.

His Metamorphoſes begins with the Primigenial State of Nature, when the Elements lay blended together, and Confuſion and Darkneſs exerciſed an uncontrouled Dominion; and may be deſervedly conſidered, as the Porch to the great Temple of the Heathen Mythology, laying open many Traces and Remains of a venerable Antiquity, and couching the moſt excellent Leſſons of Morality under the Veil of Fable. We here walk on enchanted Ground, and ſee nothing but Scenes of Magic lying round us. He deſcribes a Miracle in every Story, and always gives us the Sight of ſome new Creature at the End of it, ſhewing Monſter after Monſter, to the very Concluſion of his Work.

But,

But, upon Examination, we ſhall find its Deformity to be only in Appearance, and that he has form'd a Poem on the moſt grand and regular Plan, a Popular Hiſtory of Providence; carried down from the Creation to his own Times, thro' the Egyptian, Phenician, Greek and Roman Hiſtories; and this in as Methodical a Manner, as the Graces of Poetry would allow.

But this was not enough: The Poet, jealous, as it were, of the ſecret Dignity of his Compoſition, has, towards the Concluſion, given us a Maſter-Key to his true Drift and Deſign; namely, That the Metempſychoſis was generally believed to be the peculiar Characteriſtic Doctrine of Pythagoras, and was the Original of the Metamorphoſis.

The ſix Books of the Faſti contain a great Variety of ancient Learning, and are valuable, and uſeful. The Stile of this Poem is eaſy, ſoft, and natural; and he herein gives us the beſt Account of the Religion and Feſtivals of the old Romans.

It muſt be freely confeſs'd, That any One may eaſily ſee, thro' the Stile of his Book De Triſtibus, the humble and dejected Condition of Spirit with which he wrote. The Cold of the Country had ſtruck thro' all his Faculties,

culties, and benumb'd the very Feet of his Verſes. But the Eighth Elegy of the ſecond Book Ponticorum, is, in a peculiar Manner, neat, fine, pathetic, and full of Variety.

Titus Livius.

Titus Livius was a ſimple Citizen of Padua, died in the 770th Year of Rome, and with Him ended the Golden Age of the Roman Tongue, in the 18th Year of the Chriſtian Æra. He opens to the Intelligent Reader the Fate and Fortunes of a City, that raiſed itſelf to Univerſal Empire, and became one of the greateſt Wonders of the whole Earth. The Beauty and Elevation of his Stile is equal to the Greatneſs and Glory of the People whoſe Hiſtory he writes. He is full, but not turgid; ſimple, but not naked; grave and magnificent, and yet ſhort and proper; and his Diſcourſe is animated in ſo lively a manner, that 'tis hard to diſcern whether the Subjects have attracted a Luſtre from the Words, or the Words from Them. When he enters into important Affairs, he riſes even above himſelf, to treat them with peculiar Attention, and a Kind of Self-Delight and Complacency. He renders the Action he deſcribes preſent; he ſets it before the Eyes; he does not relate it, but he ſhews it. He paints

paints the Genius and Characters of Perſonages he brings upon the Stage after Nature, and puts into their Mouths Words which are always conformable to their Sentiments and different Situations. In ſhort, He has the wonderful Art of keeping his Readers in ſo pleaſing a Suſpence by the Variety of Events, and to engage their Curioſity ſo ſtrangely, that they cannot quit his Relation of an Incident, 'till it is entirely at an End.

If, in ſome Places, he may poſſibly be accuſed of being ſomewhat obſcure, by endeavouring to be too conciſe; or if he may be found Fault with for being too ſhort in his Relations, and for running over whole Years, without taking Notice of any Thing but the Names of the Conſuls; He himſelf has obviated this Objection, by throwing all the Blame upon the Obſcurity of the Times, and the Confuſion of the Hiſtories he conſulted. Tanti Errores implicant Tempora, aliter apud alios ordinatis Magiſtratibus, ut nec qui Conſules, ſecundùm quoſdam, nec quid quoque Anno actum ſit, in tantâ Vetuſtate, non Rerum modo, ſed etiam Auctorum, digerere poſſis. L. ii. c. 21. Thoſe Times, ſays he, are involved in many Difficulties; ſome placing the Magiſtrates in one Manner, and ſome in another, inſomuch that, at this Diſtance from the Events and from the Authors who

have written of them, it cannot be determined either who were the Conſuls, or what were the Tranſactions of each Year.

Tho' He is juſtly placed in the firſt Rank of the Latin Hiſtorians, it muſt however be admitted, That his Hiſtory is filled with many extraordinary Prodigies. Sometimes an Ox ſpoke; one while a Mule engender'd; another Time Men, Women, and Cocks and Hens changed their Sex. There are often Showers of Flint-ſtones, Fleſh, Chalk, Blood, and Milk. And the Statues of the Gods are mentioned to ſpeak, ſhed Tears, and ſweat pure Blood. How many Ghoſts are made to appear; Armies ready to engage in Heaven; with Lakes and Rivers of Blood? But it may be obſerved once for all, That theſe Things are rather expoſed as the fond Opinions of the Vulgar, in which there was Nothing but Vanity and Impoſture.

T. Phædrus.

T. Phædrus died in the 783d Year of Rome, and in the 31ſt Year of the Chriſtian Æra. His Fables are Trimeters, or Senarian Verſes, and ſome of the fineſt extant. His Expreſſion is neat, conciſe, and genuine; and is generally valued by the Learned for its Purity. Theſe Parabolical Repre-

Repreſentations, and Emblematical Actions, contain a beautiful Syſtem of Moral Philoſophy in Maſquerade, excite the Curioſity of our Nature, tempt us to learn, help us to remember, and convey Inſtruction to the Mind, in a more pleaſing and effectual Manner, than plain Documents can. They furniſh us with Rules for every Station of Life; they mark out a proper Behaviour for Us, both in Reſpect to Ourſelves and Others; and demonſtrate to Us, by a Kind of Example, every Virtue which claims our beſt Regards, and every Vice which we are moſt concerned to avoid.

Tho' it was once the hard Lot of Phædrus to have been a Domeſtic Slave, yet had He ſo great a Veneration for Liberty, that he made no Scruple to write in Favour of it, even under the Uſurpation of a Tyrant; and at a Time when the once glorious free People of Rome had Nothing but the Form and Shadow of their ancient Conſtitution left. This He did particularly, in the Fable of the Frogs deſiring a King.

Valerius Maximus.

Valerius Maximus was of a Patrician Family, and known by his Treatiſe on many memorable and remarkable Sayings and Ac-

tions, both of the Romans and other Nations; which he did not publiſh till after the Death of Auguſtus, and he dedicated it to Tiberius.

Caius Velleius Paterculus.

Caius Velleius Paterculus died in the 786th Year of Rome, and in the 34th Year of the Chriſtian Æra. His Diction is truly Roman and eloquent, beautiful and ſtrong; and conveys to Us with Brevity and Perſpicuity ſome of the moſt valuable and important Parts of the Roman Story. The Beginning of his Hiſtory, and a great Part of the Body of it, is entirely loſt. But there are many Particulars, obſerved which are ſo much the more valuable, as his Hiſtory is the only Place wherein they are recorded; either thro' the Silence of other Hiſtorians, or thro' the common Misfortune of having ſome Part of their Works loſt. His greateſt Excellency lies in diſcommending or praiſing Thoſe he ſpeaks of, in the ſofteſt Terms, and moſt delicate Expreſſions. But He talks too much of his own Perſon and Family, and thoſe high Compliments which he beſtows on Tiberius, towards the Concluſion of his Work, look too much like Flattery and Deſign.

Aulus Perſius Flaccus.

Aulus Perſius Flaccus died in the 813th Year of Rome, and in the 61ſt Year of the Chriſtian

tian Æra. His Stile is noble, figurative, and poetical, and in general anſwerable to the Dignity of his Sentiments, which have all the Grandeur the Stoic Philoſophy, when judiciouſly applied, could give Them. But by affecting to be conciſe, he becomes obſcure; veiling his Meaning, and maſking his Words. He was too grave and ſerious to court the Muſes with Succeſs, but however he has dropp'd many fine Expreſſions, in deſcribing the Beauty of Virtue, and the Deformity of Vice, and in recommending all the moſt important Duties of Life. His Reproof indeed is too mild, and more like the Evenneſs of a Philoſopher, than the Severity of a Satyriſt; but ſtill he is every where the ſame, and true to the Dogmas of his Maſter. What he has learnt, That he teaches; and what he teaches, That he practices himſelf.

Lucius Annæus Seneca.

Lucius Annæus Seneca died by the inſolent Cruelty of Nero in the 816th Year of Rome, and in the 64th Year of the Vulgar Æra, after Fortune had given him an abundant Experience of the Viciſſitudes of human Life. Eloquence began now to breath another Air, and loſt That Sprightlineſs and Fluſh of Health which ſhe had hitherto preſerved; ſo that the Stile of this Author may be juſtly ſaid to have more

more of the Heat of Africa or Spain, than the Beauty of Greece or Italy. The Excellency then of this illuſtrious Senator conſiſts rather in a Rhapſody of divine, and extraordinary Hints, and Notions, than in any regulated Method of Diſcourſe. For He made it his Profeſſion, rather to give Lights to the World, than to preſcribe Rules and Meaſures in a ſet Courſe of Philoſophy for the common Inſtruction of Mankind. He was undoubtedly a Maſter of beautiful Thoughts, and he employed the Vigour of them with a wonderful Felicity of lively and pertinent Reflections, even in the moſt ordinary Occurrences of Life. As He lived in a curious Court, and knew a thouſand remarkable Paſſages of former Times; he alledges ſome that are very agreeable, ſometimes of the Greeks, ſometimes of Cæſar, of Auguſtus, and Mæcenas: But his auſtere Stoical Opinions are too ſevere, and 'tis ridiculous, That One who lived in Abundance, and was ſo careful of his own Perſon, ſhould preach up Nothing but Poverty and Death. Sapiens non amat Divitias, ſays he, ſed mavult; non in animum illas, ſed in Domum recipit. So that He may be rather conſider'd as an importunate Broacher of Morals, and a Preacher out of Seaſon; inaſmuch as he led a Life quite contrary to his Writings, and the Philoſophical Profeſſion to which he pretended.

The

The Tragedy of Medea is on all Hands attributed to This Philoſopher, and ſhews his Character as a Tragic Poet. The Stile of it is magnificent, the Sentiments are ſublime, and the Images are very lively and Poetical.

M. Annæus Lucanus.

M. Annæus Lucanus died by the Tyrannical Order of Nero in the 816th Year of Rome, and in the 64th Year of the Chriſtian Æra. His Expreſſion is bold and lively, his Sentences ſtrong and clear, his Fictions beautiful and probable, and his Digreſſions are always inſtructive and entertaining. But He is found ſometimes to liſten too much to the impetuous Sallies of a heated Imagination, and to be carried a little too far by his own Fire. However He has nobly diſcover'd a generous Principle of Virtue and Liberty, and the Ideas which he gives us of Pompey, Cæſar, Cato, Curio, and Labienus, are juſt and true; and he has ſo raiſed the Grandeur of his Heroes, as to bring them into Competition with the Gods themſelves.

Victrix Cauſa Diis placuit, ſed victa Catoni.

That Diſcourſe of Labienus and Cato is inimitable, where they debate whether they ſhall

ſhall conſult the Oracle of Jupiter Ammon, to know the Deſtiny of the Common-wealth. And One may eaſily ſee in the Concourſe of ſo many People that came to conſult the Oracle of Ammon, what Effects a public Opinion can produce, where Zeal and Superſtition mingle together. One may eaſily ſee in Labienus a pious ſenſible Man, who, to his Reſpect for the Gods, joins that Conſideration and Eſteem, which we ought to preſerve for true Virtue in Good Men. Cato is a Religious ſevere Philoſopher, weaned from all vulgar Opinions, and who entertains thoſe lofty Thoughts of the Gods, which pure undebauched Reaſon and a truly elevated Wiſdom can give us of Them.

Titus Petronius Arbiter.

Titus Petronius Arbiter was a delicate and learned Artiſt in the Science of Pleaſure, and died by the cruel and arbitrary Sentence of Nero, in the 817th Year of Rome, and in the 65th Year of the Chriſtian Æra. It was his Merit that he departed this Life in the ſame Gaiety of Temper in which he lived; but as his Life was altogether looſe and diſſolute, the Indifference which he ſhew'd at the Cloſe of it is to be looked upon as a Piece of natural Careleſsneſs and Levity, rather than true Fortitude. His Satyre is called

called Varronian, from the Learned Varro, who firſt compoſed it. It is written freely, without any Reſtraint to Verſe or Proſe, and conſiſts of an Intermixture of both. Upon every Subject that offers itſelf, it is impoſſible to think more nicely, or to ſpeak with more Purity. He is a Poet, an Orator, and a Philoſopher, at his Pleaſure. His Satyre is a lively Repreſentation of the Character and Humour of Nero; and, under the Names of Debauchees and lew'd Women, decries all the Vices of That Prince and his Courtiers. Under Trimalchio, he derides his ridiculous Magnificence, and the Extravagance of his Pleaſures: Eumolpus repreſents to us the fooliſh Paſſion which he had for the Theatre: And by an agreeable Diſpoſition of different, but imaginary Perſons, He touches ſeveral Follies of the Emperor, and the uſual Diſorders of his Life. But in conſidering the Delicacy of this Author's Sentiments, there is Nothing that can be compared to that voluptuous Night, whoſe Image fills the Soul in ſuch a manner, that the Reader has Occaſion to call his Virtue to his Aſſiſtance, to overcome the lively Impreſſion it makes upon the Mind.

Qualis Nox fuit illa, Diique, Deæque!
Quam mollis Torus! Hæſimus calentes,
Et transfudimus hinc & hinc Labellis

Errantes Animas. Valete Curæ.
Mortalis Ego ſic perire cæpi.

It may perhaps be objected by ſome, That debauch'd Expreſſions are the filthy Overflowings of a vicious Heart, and that the Obſcenity of the more Libidinous Animals may here ſeem to be clothed in human Language; but if any One could find out the Secret of wrapping up what is obſcene, in a Language like That of the polite Petronius, the Ladies themſelves would praiſe him for his Diſcretion.

When gay Petronius, to correct the Age,
Gave Way of old to his Satyric Rage,
With juſt Reſentment fir'd, he meant to ſhew
How far Licentiouſneſs at laſt might go:
Bluſhing we read the looſe, the flagrant Tale,
And loath the Vice thus ſhewn without a Veil.

L. Junius Moderatus Columella.

L. Junius Moderatus Columella was an excellent Writer in the Reign of Claudius Cæſar, and died in the 818th of Rome, and in the 66th Year of the Chriſtian Æra. He ſeems to have made the Art of Huſbandry the Study and Buſineſs of his whole Life, and to have peruſed all the Authors that went before Him. He entertains his Reader not only with a complete Syſtem of the Roman Huſbandry, but alſo

alſo with a diſtinct Account of the private and domeſtic Oeconomy of That great, That wiſe and prudent People.

His Treatiſe conſiſts of twelve Books, in which he has touch'd upon ſuch a vaſt Variety of Things, and explain'd all the Different Branches of Huſbandry with ſuch Perſpicuity, and delivered his Precepts with ſo much Judgment, as ſhew him to have been perfectly Maſter of his Subject.

Beſides theſe twelve Books, there is a Book concerning Trees, which ſeems to be a Part of a former Eſſay.

He was not only a great Lover of Poetry, but alſo no mean Poet himſelf; of which he has given ſufficient Evidence in his tenth Book.

His ſtile is exceeding polite and Elegant, and upon all Occaſions is eaſy and natural.

He ſometimes recommends to Huſbandmen ſuch Practices, which ſeem rather to be mere ſuperſtitious Cuſtoms, than to have any Foundation in Nature: But as ſuch Things frequently occur in the beſt Roman Authors, and as the Manner in which he mentions them ſhews that he laid no Streſs upon them, but rather reported them as Things in com-

mon Practice; theſe ſmall Deformities ought not to make any Abatement of our Value and Eſteem.

It is very remarkable, That He has uſed but little Reſerve with Reſpect to the Temper, Diſpoſition, and Moral Character of the Generality of Mankind at the Time he wrote. For He tells us very plainly, that the ancient Frugality, Temperance, and Induſtry, were no more in Faſhion; and that unbounded Luxury, Ambition, Covetouſneſs, Intemperance, and Idleneſs, had ſucceeded in their Room: That many choſe rather, by ſervile Attendance, vain Expectations, and fruitleſs Solicitations, to conſume their Time, and their Subſtance, than, by carefully improving and cultivating their paternal Inheritance, raiſe for themſelves a comfortable and honourable Subſiſtence and Revenue, free from all abject and ſlaviſh Dependency. This ſhameful Degeneracy from the Virtue of their Anceſtors, at length proved fatal to the Roman State; and, generally ſpeaking, the ſame Cauſes produce the ſame Effects.

Caius Plinius Secundus Veronenſis.

Caius Plinius Secundus Veronenſis periſhed in the burning Mountain call'd Veſuvius, about ſix Miles diſtant from Naples, in the

828th

828th Year of Rome, and in the 76th of the Chriſtian Æra; as he endeavour'd to ſatiate that Thirſt of Knowledge, which is the Characteriſtic of the greateſt Souls. As nothing deſerves our Admiration ſo much as this Mountain, I ſhall therefore ſtop a little, and preſent the Curious with its Deſcription from Mr. Addiſon. It is cover'd on every Side with a Kind of burnt Earth, very dry, and crumbled into Powder, as if it had been artificially ſifted. It is very hot under the Feet, and mixed with ſeveral burnt Stones and Cakes of Cinders, which have been thrown out at different Times. The Top of this Mountain is a wide naked Plain, ſmoking with Sulphur in ſeveral Places, and probably undermined with Fire. In the midſt of this Plain ſtands a high Hill in the Shape of a Sugar-Loaf, and ſo very ſteep that there would be no mounting or deſcending it, were it not made up of a looſe crumbled Earth. In the midſt of this Hill is the Mouth of Veſuvius, that goes ſhelving down on all Sides 'till above an hundred Yards deep, and has about three or four hundred in the Diameter, for it ſeems a perfect Round. This vaſt Hollow is generally fill'd with Smoke, but ſometimes, by the Advantage of the Wind, there is a clear and diſtinct Sight of it. Upon any Eruptions this great Hollow is like a Caldron fill'd with glowing and melted Matter, which, as it boils over in any Part, runs

runs down the Sides of the Mountain in Rivers. This whole Mountain, ſhap'd like a Sugar-Loaf, has been made at ſeveral Times, by the prodigious Quantities of Earth and Cinders, which has been flung up out of the Mouth that lies in the midſt of them; ſo that it increaſes in Bulk at every Eruption, the Aſhes ſtill falling down the Sides of it, like the Sand in an Hour-Glaſs. This Mountain, which now looks like a great Pile of Aſhes, was ſhaded, before the firſt Eruption in the Reign of Titus, with Woods and Vineyards; as plainly appears from the following Epigram of Martial.

Hic eſt pampineis viridis Veſuvius Umbris,
Preſſerat hic madidos nobilis Uva Lacus.
Hæc juga, quàm Niſæ Colles, plùs Bacchus amavit:
Hoc nuper Satyri monte dedere Choros.
Hæc Veneris ſedes, Lacedæmone gratior illi;
Hic Locus Herculeo Nomine clarus erat.
Cuncta jacent Flammis et triſti merſa Favillâ:
Nec ſuperi vellent hoc licuiſſe ſibi.

Lucius Florus confirms the ſame. Hic amicti Vitibus Montes, Gaurus, Falernus, Maſſicus, & pulcherrimus omnium Veſuvius, Ætnæi Ignis Imitator. Lib. i. Cap. 16.

This great Naturaliſt, who loſt his Life in this Mountain, always ſpeaks like a maſterly Genius,

Genius, and with a Nobleneſs of Expreſſion, that is familiar to him. No Latin Author has wrote ſo largely of Phyſics, or with ſo much Elegance. The Idea of his Work ſeems to be one of the vaſteſt Deſigns that was ever form'd by Man, and is one of the greateſt Monuments of univerſal Knowledge, and unwearied Application. For He is the general Hiſtorian of Nature, who tells us his Opinion of every Thing, and always tells it finely. But he many times ſuffer'd himſelf to be impos'd upon by Thoſe that furniſh'd him with Memoirs, being over credulous in following other Mens Opinions, and too precipitate in giving his own: So that the Neceſſity he is often under of relying upon the Integrity of others, brings his own into Suſpicion. However it muſt be confeſs'd, that this Author's Work is one of the nobleſt Deſigns of Antiquity, and has no other Bounds but Nature itſelf.

Quintus Curtius Rufus.

Quintus Curtius Rufus is ſuppoſed to have wrote the Actions of Alexander the Great in Veſpaſian's Time, and he is ſo neat in a Declamatory Stile, that Alexander has no Reaſon to complain (as once he did) for not having, like Achilles, a Homer to celebrate his Praiſes; ſeeing there was found amongſt the

the Latins, ſo eminent an Hiſtorian to deſcribe the Exploits of his Life, and in ſome Sort to equal by his Pen the noble Atchievements of this Hero. His Periods are generally round, well turn'd, full of elegant Alluſions, Illuſtrations and Compariſons, and his Cadences ſweet and harmonious. But he is unreaſonably florid in ſeveral Parts of his Work, as in the Deſcription of the River Marſyas, at the Entrance of the third Book; the Adventure of Abdolonymus made a Prince from a Gardiner, in the fourth Book; the Siege of Tyre, and the voluptuous Life of Alexander, overcome by the Softneſs and Luxury of Perſia, after he had appear'd invincible in all the Dangers of War; the Grief of Siſigambis at Alexander's Death; and in ſeveral other Places, which diſcover an Affectation of Eleganey no way comporting with the Gravity of an Hiſtorian.

The Story of this Author is no leſs than the Fall of the vaſt Perſian Empire, and the Eſtabliſhment of the Grecian upon its Ruins. No Period of Time was ever more famous: No General ever puſh'd his Conqueſts ſo far in ſo ſhort a Time, nor over-run ſo many Countries with ſo ſmall a Force. But the Veracity of this Writer is impeached, as tho' he frequently related Facts with ſuch Circumſtances, as carried along with them their

their own Confutation, and were manifeſtly inconſiſtent, as improper for the Place and Climate where they are ſaid to have happened. Thus his Deſcription of the Situation of the celebrated Oracle of Jupiter Ammon, ſhews that both the Climate, and the Countries adjacent, were utterly unknown to him. For who, unleſs he is abſolutely unacquainted with the very Elements of Geography, but muſt know, that the inner Parts of Lybia, about the twenty eighth Degree of North Latitude, can by no Means be deem'd Temperate? He likewiſe makes the Tigris and the Euphrates run thro' Media, where they never come. But the Apology he makes for himſelf, if candidly conſider'd, may eaſily be allowed; in that he followed the Credit of the Greek Writers, who had tranſmitted down theſe Geographical Errors, and appears to have no Deſign to invade the Credulity of his Readers. Equidem, ſays he, plura [tranſcribo, quàm credo. Nam nec affirmare ſuſtineo de quibus dubito, nec ſubducere quæ accepi.

Caius Valerius Flaccus.

Caius Valerius Flaccus died in the 829th Year of Rome, and in the 77th Year of the Chriſtian Æra. The Purity of his Stile, and the Poetical Turn of his Expreſſion are juſtly

to be commended. He choſe for his Subject the Hiſtory of the Argonautic Expedition, which he addreſſes to the Emperor Veſpaſian; and he enters upon it with a pompous Invocation of Apollo, but his Muſe is ſoon jaded. He has profeſſedly imitated Virgil, and often does it in a noble and happy Manner. He may be ſaid, upon the whole, to be Maſter of much Spirit, his Characters are various and well diſtinguiſh'd, his Deſcriptions are ſtrong and full, and his Compariſons are apt and lively.

M. Fabius Quintilianus.

M. Fabius Quintilianus died in the 847th Year of Rome, and in the 95th Year of the Chriſtian Æra. After he had taught the Roman Youth for twenty Years, he compoſed his Rhetorical Inſtitutions, in ſo exact and ſo accompliſh'd a Manner, as to leave no Room for our Improvements, nor even for our Wiſhes. He always judges with the moſt exquiſite diſcerning Faculty of a true and excellent Critic, and omits Nothing that may any ways conduce to the Perfection of an Orator.

Quintiliane vagæ Moderator ſumme Juventæ,
Gloria Romanæ, Quintiliane, Togæ. Mart.

In

In grave Quintilian's copious Work, we find
The juſteſt Rules, and cleareſt Method join'd:
Thus uſeful Arms in Magazines we place,
All rang'd in Order, and diſpos'd with Grace;
Nor thus alone the curious Eye to pleaſe,
But to be found, when Need requires, with Eaſe.

Mr. Pope's *Eſſay on Criticiſm.*

Publius Papinius Statius.

Publius Papinius Statius died in the 848th Year of Rome, and in the 95th Year of the Chriſtian Æra. He was a Man of great Erudition, and had a happy Talent in writing his Miſcellanies, or Occaſional Poems, in an elegant and eaſy Stile. But he is none of the diſcreeteſt Poets in his Thebaid, and may be ſaid to be properly ſeated upon the very higheſt Eminence of Parnaſſus, but in ſo much Danger, that he ſeems to be like a Man, who is juſt ready to fall. His Spirit indeed is lofty and aſpiring, but, whilſt he gives it too great a Looſe, he runs into Bombaſt, and to his Poetry often adds uſeleſs ſounding Words, without either Rhyme or Reaſon. The Subject of his Thebaid is beneath the Dignity of an Heroic Poem. For neither Eteocles, Polynices, nor Tydeus, whoſe Actions are recorded in this Poem, have any Thing in them, except their Fortitude, agreeable to Heroes:

Nay, throughout the whole Piece, there are no Examples produced, unleſs of Perſons infamous for the moſt flagitious Enormities, ſuch as Parricide, Treachery, Cruelty, and Revenge. The Achilleid is an imperfect Work, but however we may perceive in it a greater Smoothneſs in the Numbers, and an Eaſe in the Stile, which the Thebaid ſometimes wants.

Caius Silius Italicus.

Caius Silius Italicus died in the 854th Year of Rome, and in the 102d Year of the Chriſtian Æra. There ſeems to be ſome Judgment and Conduct in his Deſign, but Nothing of Greatneſs and Nobleneſs in his Expreſſion. His Poem is rather Hiſtorical than Heroic; its Actions are real, not fictitious; particular, not univerſal; but it partakes, in ſome Meaſure, of the Nature of Epic, as it is a Poem of a conſiderable Length, expreſs'd in Narration, and written in Heroic Verſe. Pliny, in one of his Epiſtles, has given him the following Character: *Scribebat Carmina majore Curâ, quàm Ingenio. Virgilii Natalem, religioſiùs quàm ſuum, celebrabat; Neapoli maxime, ubi Monumentum ejus adire, ut Templum, ſolebat.* That is, "He wrote Verſes with more Pains "than Genius. He obſerved Virgil's Birth-"Day more Religiouſly than his own; eſpe-"cially

" cially at Naples, where he uſed to frequent " his Monument, as if it had been a Tem- " ple." Since then he admired Virgil ſo paſſionately, that he almoſt adored him; it may ſeem ſtrange that he ſhould not make ſome nearer Approaches to his Stile. But his Misfortune was, That he dedicated only the Dregs of Life to the Service of the Muſes, when he was grown languid, and had loſt his Fire.

C. Cornelius Tacitus.

C. Cornelius Tacitus died in the 860th Year of Rome, and in the 108th Year of the Chriſtian Æra. His Stile is diſtinguiſhed with frequent and unexpected Sentences, which, for their Truth and Brevity, may be compared to Oracles. Policy is the univerſal Motive in every Tranſaction; the moſt ſimple, natural, and neceſſary Incidents are repreſented to be the Effects of Intrigue and Artifice; and, where the true Principles are unknown, he is not ſatisfied barely to aſſign imaginary ones, unleſs they are at the ſame Time the moſt ſubtle, delicate, and obſcure, that Invention can produce. In ſhort, the Stateſman brightens the Scholar, and the Conſul improves and elevates the Hiſtorian. But what particularly raiſes the Merit of Tacitus, is an Obſervation that has been frequently made; That his Silence is as inſtructive as his

his Language, and his Cyphers as conſiderable as his moſt important Figures, becauſe all therein deſcribed is full of Conſideration, Proportion, and Judgment. Nothing in general is finer than what he repreſents; but ſometimes he loſes himſelf by too great a Depth and Penetration, and, by his too nice Speculations, he robs us of the true Objects, to leave us pleaſing Ideas in their Room.

M. Valerius Martialis.

M. Valerius Martialis died in the 861ſt Year of Rome, and in the 109th Year of the Chriſtian Æra. His Epigrams are of a low Vein, and the Stile of them is various according to the Subject. Many little Witticiſms and falſe Turns are to be met with among his Epigrams, but the greateſt Reputation which he bears, is for a ſevere Point in the Cloſe, and for the peculiar Jingle of his Words. His obſcene Compoſitions deſerve neither Writer nor Reader, and inſtead of the Spunge, they ſeem to merit no other Purification than that of the Flames.

Caius Plinius Cæcilius Secundus Novocomenſis.

Caius Plinius Cæcilius ſecundus Novocomenſis died in the 866th Year of Rome, and in the 114th

114th Year of the Chriſtian Æra. His Expreſſion is clear, conciſe, various and muſical. He could fly without ſoaring, and again walk without creeping; he could reach where it was proper, and ſtoop where it was more becoming. And if there be any Defect, it is now and then a little Obſcurity, and perhaps a Declenſion of Stile, tho' ſcarce ſenſible, from the Standard of the Auguſtan Age. His Epiſtles have a Fund of good Senſe, Politeneſs, and Learning; and ſhew the Scholar, the Wit, and the fine Gentleman. They enter into the Paſſions proper to be raiſed on each Subject, whether Joy or Sorrow, Hope or Fear, Love or Averſion; and expreſs them, on all the Points of Friendſhip and Intelligence, with ſuch a Variety of Impreſſion, that perſuades the Reader, that every Part is inform'd with the Soul of the Writer. His celebrated Panegyric in Honour of the Emperor Trajan, has uncommon Turns to the moſt common Paſſages, without playing and tinkling upon Sounds; and as it is juſtly admired for the Elegance of Diction, the Beauty of Sentiments, and the Delicacy of its Compliments, ſo it is become, in a Manner, the Standard of fine Speaking to modern Times.

Lucius

Lucius Annæus Florus.

Lucius Annæus Florus flouriſhed about the 867th Year of Rome, or the 115th of the Chriſtian Æra. He is very much admired by ſome for the Elegancy of a Declamatory and Poetical Stile, and as every where abounding with moſt ingenious Sentences, and with Thoughts expreſs'd with the utmoſt Force and Vehemency. He is the Abbreviator of Livy, and is peculiarly valuable for the Sake of the Subject he writes upon, having given us a ſhort Compendium of the Roman Hiſtory, from the Foundation of the City to the Reign of Trajan. His Work, by the Order, Form, and Stile of it, ought to be eſteem'd as a Panegyric or Declamation in Commendation of the Roman People and Empire.

Caius Suetonius Tranquillus.

Caius Suetonius Tranquillus flouriſh'd in the Reign of Trajan, and was afterwards Secretary of State to the Emperor Adrian. His Stile is pure, neat, and proper; and the whole Thread of his Diſcourſe is ſhort and nervous. He wrote with great Integrity and Candour, and has given us a juſt Picture of the Roman Emperors, in their true and natural Colours. He neither conceals their Virtues,

Virtues, or palliates their Vices; but draws the moſt faithful Reſemblances, neither flattering the Behaviour of the Good, nor diſſembling the Conduct of the Bad. And this Obſervation may be naturally made, That his Hiſtory is full of the diſmal Effects of Arbitrary and Tyrannical Power, lodged in the Hands of a ſingle Perſon; the reading whereof may make us ſenſible of the Value of Liberty, and the Happineſs we enjoy under the Juſt and Legal Government of our Native Country; where it is our peculiar Glory and Privilege, That Truth and Reaſon act without Reſtraint, triumph without a Rival, and become the very Genius of our Conſtitution.

Decimus Junius Juvenalis.

Decimus Junius Juvenalis lived in the Dregs of Domitian's Time, and died in a very advanced Age, in the 879th Year of Rome, and in the 127th Year of the Chriſtian Æra. He is a Writer of the ſublimer Kind of Satyre, and ſeems to propoſe the Tragic Stile for his Imitation.

Grande Sophocleo Carmen bacchamur Hiatu.

Sat. vi. 635.

His Purity is Roman, his Verſe flowing, his Compoſure happy, but ſometimes too luxuriant,

uriant, and too redundant. He is angry, and auſtere, and ſtorms with Bitterneſs and Acrimony; and may be a Pattern to ſuccceding Times, in what manner the monſtrous Enormities of a debauch'd and corrupt Court, of a depending Nobility, and of a mercenary Set of Commons, may be expos'd, and laſh'd, and reform'd.

The Concluſion.

I have thus taken a Compendious View of the celebrated Maſters of Antiquity, who, having ſtood the Teſt of ſo many Ages and People, have deſerved by a common Voice to be eſteem'd the ſovereign Judges of good Taſte for all future Times, and the moſt finiſh'd Patterns of the higheſt Perfection in Literature. Now comes on the Dearth of Science, and the Dominion of Superſtition, when Ignorance aſſumed the Imperial Purple, levell'd the Earth as a Trencher, and excommunicated thoſe Mathematical Heretics, that had the Boldneſs to turn the Trencher into a Globe, and aſſert the Antipodes. Here therefore I ſhall end, according to my firſt Intention; leſt I otherwiſe mix the Barbarity of the Goths, with the Purity and Addreſs of the beſt Authors of the Latin Language.

No

No more the Latian Climes their Influence
boaſt,
Fall'n is their Glory, and their Virtue loſt;
From Tyrants, and from Prieſts, the Muſes fly,
Daughters of Reaſon and of Liberty.

Unhappy Italy! whoſe alter'd State
Has felt the worſt Severity of Fate:
Not that Barbarian Hands her Faſces broke,
And bow'd her haughty Neck beneath their
Yoke;
Not that her Palaces to Earth are thrown,
Her Cities deſart, and her Fields unſown;
But that their ancient Spirit is decay'd,
That ſacred Wiſdom from her Bounds is fled,
That there the Source of Science flows no more,
Whence its rich Streams ſupply'd the World
before.

The Rt. Hon. George Lyttelton, *Eſq;*
to Mr. Pope *from* Rome, 1730.

AN ALPHABETICAL

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To His Grace

FRANCIS,

Duke of *Bridgewater*.

THIS little Work is moſt humbly preſented to Your Grace, as it is the Product of That Leiſure, which, under Your Grace's Patronage, I enjoy at *Brackley*. I hope my Endeavours may be of ſome Service, in the Art of Reaſoning,

ſoning, as well as Speaking; but, as a Superiority of Parts and Genius is peculiar to Your Grace's Character, the chief Deſign of this Addreſs is only to give a public Teſtimony of my profeſſing myſelf, with the greateſt Reſpect and Eſteem,

Your GRACE's

moſt obedient,

moſt devoted, and

moſt humble Servant,

Thomas Bowles.